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THE BETTER WAY

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Original Essays.

Written for The Better Way.

IS THERE A SIXTH SENSE?

BY HON. A. B. RICHMOND.

The watchful sentinels at every gate,
At every passage to the senses wait;
Still travel to and fro the nervous way,
And their impressions to the brain convey;
Where their report the vital envoys make:
And with new orders are commanded back.
—Sir R. Blackmore.

Is there a sixth sense in men and animals? This question is now attracting the attention of the scientific world, and its solution will probably solve many of the psychical problems involved in the mysteries of life. The inner citadel of the mind is only reached from the outside world through the avenues of the senses. Through them the cerebrum receives all its information and transmits its comments to the body through its complex telegraph system of motor nerves and sensory ganglia, operated by nerve stimulus. The voluntary motions of our physical organism are all controlled by the functions of the cerebrum or upper brain, and physiologists say that it is only reached by and through the agency of the five senses. Therefore, if it does receive any impressions that could not reach it through these agencies it is evident that there must be another sense, another avenue to its mysterious chambers as yet unrecognized by science.

A few months ago five carrier pigeons —Columbia livia—were brought from Philadelphia to our city, a distance by air line to our city of over three hundred miles. At a given time they were taken to a suburban meadow and liberated. They circled in the air a few minutes as if uncertain of their course, then all of them pointed their little bills toward their distant home, and darted off in a southeasterly direction with swiftness and flight peculiar to their species. They all but one reached their home-cot in Philadelphia in a few hours, coming in only a few minutes apart and excelling the speed of a railroad train in their journey.

Now, what was it that influenced their cerebrum to point their bills toward Philadelphia when they commenced their flight? They could not see, feel, hear, taste or smell that city. Yet there was some power that affected their little brains, and caused their nerve stimulus to direct their wings to move in an air line towards their distant home. Science calls this power "instinct," which means "I do not know." Now, let us call it "a sixth sense," and investigate and try to learn its mysterious power.

When the hounds are following the tracks of the fox, hare, deer or other game, what is it that tells them the direction the animals were going? Why do they not take the "back track?" Is there a difference in the scent of the heel and toe of the footprint left on the bare ground, grass or leaves that they cannot see? This is not probable, for many animals in their rapid flight touch only their toes and a small portion of the foot to the ground. Scientists say that it is done by the acute sense of smell possessed by the hounds. While we can well understand how by such a faculty they can scent the taint of an animal, it is difficult to comprehend how they can scent direction.

Many domestic animals if taken from their houses, even when very young, will, if permitted, return by an undeviating route they have never seen or traveled before. Their cerebrum commands their limbs to move in a certain direction, and this cannot be accounted for by any information that the brain has received through the five senses. Therefore, instinct is again appealed to in vain for an explanation.

The migratory birds are moved by a similar impulse that informs them of the coming winter, and of the sunshine of a southern clime. The uneducated young receive this information through their own organism; for if caged during the summer without intercourse with their kind, and released after all their peculiar species have migrated, they will immediately speed on swift wings from the cold they know not of through their senses, and seek a land of promise they never saw.

Now, if it is a fact that the mind can only be reached through the avenues of the senses, if the cerebrum only issues its commands to the body from the information received through them, and we find it possessed of a knowledge they could not have imparted, then it is certain that there are one or more avenues to the brain not enumerated in the list of our senses. And there may be many such, only recognized by science under the indefinite title of "instincts." This singular phenomena is a frequent attendant of the human mind. Often we sit in silent reverie; our thoughts are wandering over the past in mournful recollections or encompassing the future with those bright anticipations which hope so often paints in rainbow hues on the canvas of our imagination, when suddenly the memory of an almost forgotten friend or acquaintance comes into our mind, we start from our reverie and behold the person so remembered by our side. Now, his presence was not made known to us through our senses, neither can we say that it was within the scope of the phenomena called instinct. What was it then that impressed his personality upon our mentality? Through some unknown avenue it first manifests itself to our brain, then consciousness took cognizance of the fact, and then his presence was made known to us through the avenues of the senses. This or like occurrences happen so frequently that they have become recorded in a familiar saying or maxim, and we are told by an axiom that we have inherited from our ancestors, that if we "think of a certain mythical person he is sure to appear." This axiomatic tradition may not relate the truth as to a fact, yet it is a true record of the occurrence so often repeated that it cannot happen by chance but must be in accordance with some unknown law of nature.

By what mysterious influence are we often made aware of a presence not manifested through our five senses? Is it a sixth sense? and if so, may it not be the medium through which spirit presence is often made known to us? May not mediums be peculiarly sensitive to this influence and by its aid see, hear and feel that which is not made manifest through the five senses? Verily

"Are there more things in heaven and earth
Than are dreamt of in our philosophy.

THE BIRTH OF THE SPIRIT,

Or Death and Its To-morrow, the Spiritualistic View of Karma, Heaven, Hell, etc., etc.

BY MOSES HULL.

The first part of this article may seem somewhat dogmatical; if so my apology is that I am working on the homœopathic principle of *similia similibus curantur*.

For a thousand years the church has harped upon that expression found several times in various forms of phraseology, the third chapter of John and other places, telling Nicodemus and others that they must be born again. The church has had two reasons for making this scripture and their interpretation of it very important. First, Jesus, who certainly knew, in their estimation, and who would not lie, said: "Except a man be born again he cannot see the kingdom of God." John iii: 3.

Thus your only chance for heaven depends on passing through that ordeal. Second, the birth of the spirit is made to imply all the et ceteras of orthodoxy. Without the fall of man and the consequent total depravity and danger of endless hell, there would be no necessity of the birth of the spirit, and without the birth of the spirit there is no road out of depravity and hell. Thus one hand is made to wash the other.

It follows then, as the shadow follows the substance, that their interpretation of the birth of the spirit is the key which locks and unlocks the church's whole "scheme" of salvation. If they prove themselves right on that point the opposition may as well surrender. The church is right on every point and no half way work will be of any avail. It is the birth of the spirit or endless hell. Their logic is clear; there is no dodging it.

On the other hand, if the opposition can prove that the church is wrong in its interpretation of these texts, then the foundation of their whole system is nothing better than the shifting sand; the superstructure must fall.

Now, I am willing to state a different theory of the birth of the spirit from any ever heard from an orthodox pulpit, and on that theory I will stake all my Spiritualism. If I am wrong in my interpretation of that and the church is right, the only wise thing for me to do is to surrender and go into the church, which I will gladly do.

I remember in the early days of my studying for the ministry that an old minister who at least thought he knew it about all, prepared to help me on with my studies by giving me light on dark passages in the Bible. Once upon a time I went to him with John iii: 7-8, which reads as follows: "Marvel not that I said unto thee, ye must be born again; the wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the spirit."

He explained that the spirit of which the Christian was born was like the wind, only more so, for the wind can be heard but the spirit cannot. Neither of our senses can sense it. It can neither be heard, tasted, smelled or seen; nor can it be felt with a physical sense of feeling. The only way one can know of its existence is to be born of it. That birth, which is conversion, gives us a kind of spiritual sight by which spirit is apprehended.

"To illustrate," said he, "it is said that the atmosphere only extends about forty-five miles above the earth, and could we live in a higher altitude than that, we would live without breathing or knowing any thing about atmospheric air. Now, supposing I lived there and you lived here, possessing the power to occasionally make a visit to me and learn how I lived without air. You might talk of wind, storms, tornadoes and hurricanes, but not having known anything about winds I could not comprehend you and would be as ready to dispute you as the infidel is now ready to dispute me about this spirit power by which I have been born again. I would ask you what this stuff which you called wind looks like? Where do they keep it? How much of it is there? Where does it come from? Where does it go? What power is there behind it that drives it seventy miles an hour at one time and less than a mile an hour at another? Thus I might extend my list of questions as long as the infidel can extend his questions about the spirit, and you can neither convince nor enlighten me. The only thing you can possibly do is to persuade me to come down to earth with you. When I come down and feel the breezes playing through my locks I am convinced. So it is with the unbeliever as, when he feels the spirit, which comes and goes as it pleases, then he is convinced, he needs no other argument."

I insulted the reverend gentleman, boy as I was, by informing him that he had got astride the wrong horse—that the text said nothing about the spirit going and coming in some mysterious way, so that it could not be seen—that it was every one who was born of the spirit who was to go and come in that mysterious manner. I then asked him if he was born of the spirit, and if he would kindly prove it by going and coming in some manner that a sinner could not imitate. Up to this time I had supposed it was the text and not the explanation generally given, that was at fault. I now see that Jesus gives two rules by which to test who are born of the spirit. The first is in verse and says:

"That which is born of the flesh is flesh and that which is born of the spirit is spirit."

No one will dispute that every reader of this paper is born of the flesh; the fact that he or she is here in the flesh is proof that the birth of the flesh has taken place. The antithesis of the above paragraph is, "that which is born of the spirit is no longer flesh. When you are born of the spirit you are born out of the flesh—you are no longer flesh."

The second test is: They who are born of the spirit are like the wind, they go and you cannot tell where they go, they come and you cannot tell where they come from. This is true of spiritual beings, and of no others. It is not true of the average Christian, therefore the average Christian is not born of the spirit.

I now assert that the birth of the spirit is the resurrection of the dead. Here I must stop and explain, the term resurrection, like many other terms has been so twisted and tortured by theology that many honest people have become disgusted with the term itself. It has been supposed that resurrection meant the bringing of the flesh and bones out of the ground and re-endowing them with life. This is not the case; even the Bible does not teach it, and even if it did every sensible person knows it is not true.

The matter in living bodies changes every moment of life. That which is taken into the system goes to make new tissues to replace that which is continually passing off. Even the beard that the barber shaves off of my face this morning, and the nails trimmed off of my fingers and toes once went into my mouth in the shape of beefsteak, potatoes, oranges, apples and grapes. That which takes its place must be replaced by the broiled salmon I ate for breakfast this morning.

The body is said to change every particle of its matter at least once in seven years. The Bible informs us that Methuselah lived to be nine hundred and sixty-nine years old; that would have made him the possessor of over twelve thousand bodies. Now, which of this brigade of bodies will come up? Will it be the first, the baby body, or the last, the old, feeble, decrepit body? Or will they all come up? What an army of Methusalah's there will be! At this rate, if every being that has lived could be compressed into a thimblefull, there would not be dirt enough on earth to remake them! Or will all of Methuselah's bodies and all of every body else's various bodies come up in one? Surely there will be "giants in those days." Methuselah's beard will be over a mile long; his finger nails will be almost long enough to claw the stars from the firmament!

The Bible, when correctly rendered and interpreted, teaches the resurrection, not of the dead but out of the dead. That is, the spiritual man is raised out of the dead body. Reader does that look anything like a birth of the spirit?

The word resurrection comes from the Greek word *anastasin*. Where you read resurrection from the dead, and some places where you read resurrection of the dead, in the Bible the Greek is *ek anastasin*. Ek or ex signifies out of. A cursory examination of my Greek Testament shows one hundred and fourteen places where it is so rendered. It is sometimes rendered from and sometimes by, but in those cases it signifies out of. As "God raised him from the dead," out of the dead. Abraham had two sons, one by a bond woman the other by a free woman. In that instance ek would not sound so well, translated out of.

Now I come more directly to the question, is the resurrection of the dead a birth?

When Jesus was raised from, or out of the dead the Bible says he was "born from the dead." The Greek reads "born out of the dead," that is born out of the body because the body is dead. The text reads as follows:

"And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things He might have pre-eminence." Col i: 18.

Here Jesus is said to have been born from or out of the dead. It is urged sometimes that the text says that He was the first born from the dead. That is first one born from the dead. I answer that the word first born does not signify the first one born from the dead; the Greek word, that is the word Paul used is *prot-tokon*; now, if the reader will turn to any Greek lexicon he will find the definition of that word to be "chief," first in rank, not first in numerical order.

Paul's assertion is that Jesus was born from or out of the dead, and that He was chief among those born out of the dead. He adds: "that in all things He might have the pre-eminence."

In Rev. i: 5 Jesus is called "the first begotten from the dead," the Greek for first begotten and first born are the same. The emphatic Diaglott very properly renders it "chief born out of the dead."

This is enough, it makes this spiritual birth a resurrection out of a dead body. Now let us apply the test. They who are born of the spirit go and you cannot tell where they go, they come and you cannot tell where they come from.

This was true of Jesus. He appeared to the disciples as they walked, and went into the country; they could not tell where he came from. While he yet spoke to them he vanished from their sight and they could not tell where he went.

Now, permit me to put two texts together. Jesus says: "Except a man be born of the spirit he cannot enter into the kingdom of God." Do you ask why? Paul answers: "Now this I say unto you, brethren, that flesh and blood cannot inherit the kingdom of God, neither doeth corruption inherit incorruption." I Cor. xv: 50. Thus it will appear to every one that it was necessary to be born out of the flesh—out of corruption in order to enter into the kingdom of God.

Let this end the theological part of this article; next week I will consider the other points mentioned in the heading given to this.

IS CHINA A MENACE TO CIVILIZATION?

Lord Wolseley's suggestion that the civilization of western Europe may one day be overthrown by a Chinese invasion has been discussed by hundreds of newspapers, and it is observable that his views meet with favor in proportion to the historical competence of the commentators. At present, no doubt, the prospect of an irresistible irruption from the East seems remote enough; but so it did at the beginnig of our era to the inhabitants of the Roman world, and, as a matter of fact, the event did not take place until about four centuries afterward. It is a curious circumstance that the pressure of the Goths upon the Roman boundaries was the result of the pressure of the Huns upon the Goths. Now the Huns themselves had slowly drifted westward from the outlines of China, having been obliged to forego their ravages of the Middle Kingdom after the feudal system under which Confucius was brought up had been superseded by the consolidated monarchy, which under one dynasty or another has since subsisted. It is also noteworthy that the confidence of the Romans in their national security was justified so long as they retained a marked superiority to the barbarians in respect of weapons, military engines, and the art of war. But when these advantages had been transmitted to the Goths, and by the latter to the Huns, the western and larger half of the empire was subverted.

For many years Europeans and Americans have spared no pains to communicate to the Chinese all the material and military advantages of Western civilization. We have taught them not only to use, but to manufacture, improved cannon and firearms, and to substitute steam vessels for the old-fashioned junks. As engineers and navigators they have proved apt pupils, and steamers owned and manned by subjects of the Middle Kingdom have become competitors in, and are tending to become monopolizers of, the coastwise trade between Japan and Burmah. We are fast overcoming the opposition of Chinese conservatism to railways and telegraphs, and when we have entirely succeeded we shall have enabled the Pekin Government to mobilize and concentrate the most tremendous military resources of which history bears record. The population of China is substantially homogenous, and the estimates of its volume range from a minimum of 300,000,000 to a more probable maximum of 400,000,000. The old notion that the Chinese are cowardly has been utterly exploded by European eye-witnesses of their conduct during the Taeping rebellion. The Romans themselves were not more susceptible of discipline, and the followers of the early Caliphs were not more absolutely indifferent to death. When we have completed the process of persuading the Chinese to assimilate all the aggressive and maleficent elements of Western civilization, we shall have created for the possible destruction or subjection of Europe the most formidable military engine that the world has seen.

But China, it may be said, could not turn its improved and organized military resources to account, because the Generals evince no genius or even marked capacity for strategy and tactics. It will not do to count on the continued absence of such qualities when the other conditions of military success are forthcoming. The Goths had hung upon the flanks of Rome for some two hundred years before they produced an Alaric, and six centuries elapsed between the expulsion of the Huns from the borders of China and the birth of Attila. The very man who forced the Huns to begin their westward movement was of pure Chinese strain, the great emperor, Che Hwang-te, who has been called the Napoleon of the East. He was, in truth, a greater man than Napoleon, for when he died—210 B. C.—he had not only beaten back on every side the barbarian invaders and vastly expanded the boundaries of China, but he had annihilated the traditional feudality and substituted a centralized system, which endures to this day. Nor is his the only name of a great strategist and organizer known to the students of Chinese history. Besides, it is to be remembered that the Chinese are quite willing to accept the military services of foreigners, as was shown by their employment of Gordon, Ward and others in the Taeping rebellion. Should they ever march against Europe, their armies, like those of the the Goths and Huns, would be full of renegades from the West.

Of course western Europeans may console themselves with the reflection that this danger is remote, and that in any event Russia would be the first victim, as she became and remained for more than two centuries the victim of Mongol invasion. The descendants of Zenghis, by the way, were not repelled from central Europe by force of arms, but withdrew of their own accord owing to the sudden death of the Great Khan. When we bear in mind how near the Mongols were to effecting a complete conquest of Europe only six centuries ago, it will not do to count too confidently on the defeat of the Chinese should they advance westward furnished with all the military resources possessed by their opponents.—N. Y. Sun.

To Fast 45 Days.

The following letter explains itself:

To the Editor of The Better Way.

I have the honor to inform you that within a few days I shall commence a scientific experiment of forty-five days' fasting, under the surveilance of a medical committee and of the students of the Bellevue Hospital College.

In all of the various cities of Europe, where I have made similar experiments, to guarantee the public against any dishonest practices, I have always had the honor of having the support of the press. I do not doubt that the metropolitan papers will interest themselves in this experiment for the sake of science and humanity. I shall be extremely honored and obliged if you will have representatives of your valuable paper in my rooms to keep a strict and severe observation of myself during the time.

My experiment is absolutely different from that of any one else, as they lose strength while I gain. During the forty-five days I will continue my exercises of fencing, riding, swimming, walking, etc.

I have the honor to be, sir, respectfully yours, JEAN SUCCI.

Written for The Better Way.

"SPIRITUALISM AND SUICIDE."

BY SILAS TYRRELL.

A copy of "New Thought" bearing date of July 20th, 1889, has been handed me, containing an article under the above caption and credited to the Banner of Light, requesting me to republish it together with a brief review of the same, giving my opinion as a Spiritualist as to whether it is in accord with the principles of Spiritualism.

Well, if the position assumed by the writer of the article is a correct one, it is evident that the poor suicide has no friends either on the earth or in the spirit world. But whether or not it is a truthful statement of the teachings of Spiritualism, is for each individual Spiritualist to decide for him and herself. Editor Colby speaks authoritatively not only for himself, but for "those who know the most about Spiritualism and are the truest Spiritualists in every sense" as well, declaring emphatically that it is. But whether those for whom he presumes to speak will acquiesce in his declaration is, I think, an open question. As one who has spent the greater portion of his life in studying the phenomena and philosophy of Spiritualism and trying to comprehend somewhat its divine animus, I can only say that he has not expressed my views of the subject at all. The only point in his article that I can regard as being strictly true is, that a "belief in Spiritualism does not tend to suicide."

Nor can I feel that our erudite brother did himself justice in writing the editorial, for it bears not the mark of the spiritual but of the natural man. It looks very much as if the tinkling of the editorial bell in the office of the Boston Globe so alarmed his fears for the popularity of the cause he was championing that he hurriedly entered his sanctum, seized his pen and simply wrote to make Spiritualism appear "respectable" in the eyes of professing Christians! Hence, it can only be regarded in the light of a sop thrown to the popular Christian sentiment to keep the hounds of the church from barking at Spiritualism.

It is well, however, that the subject has been brought to the front, because there are millions of Spiritualists in the world, many of whom (and I know a few of them) have lost their nearest and dearest earthly friends by their voluntarily passing out of their natural bodies into spiritual life, and consequently they are interested to know precisely what Spiritualism teaches as to their whereabouts and spiritual status. Therefore it is to be hoped that "those Spiritualists who really know most about Spiritualism" will not taboo this unpopular subject, but will come forward and subject it to the severest test, so that we may be able to give a substantial reason for our belief concerning the future destiny of the suicide.

I once had a brother in mortal life, whom I truly and tenderly loved. He was naturally good, noble, true, affectionate and kind to all of God's creatures. Believing in the brotherhood of men, he did what he could while remaining in his earthly body to actualize it upon the earth. Was always ready to sacrifice his earthly interests to help others whom he felt were more unfortunately situated than himself into better and easier positions in life. He loved the truth, and was pure in thought and word and deed.

But there came a time when this good brother, with his peculiarly sensitive constitution, could no longer endure the strife, the fiction and sham incident to mortal life, and consequently at the age of 34 he severed the cord that bound him to his material body, and went forth into the realm of spirit, hoping, trusting and expecting that he would have a better body and be blessed with better opportunities on the other side to outwork his lofty ideal than had been accorded him in the world of matter. And will any true Spiritualist presume to say Spiritualism teaches that your brother was cruelly deceived? That he left this world under sentence of condemnation to punishment in the spirit world for committing an act to which he was forced by some hidden cause in nature, which he was powerless to resist? It seems hardly possible that any Spiritualist with even a smattering of the principles of Spiritualism would attempt to uphold such an absurd proposition. And yet our esteemed brother Colby says:

"Invariably have communicating spirits laid down as a fact that cannot be set aside, that all suicides are, first of all, cowards; that they enter the spirit world prematurely, and find after they get there that they are out of place, that they do not belong there; that they were fools for violently vacating their earthly tabernacles and that in consequence of their cowardice and folly they are among the most unhappy denizens of the spirit world."

There dear reader will you please look over the above quotation carefully a second time, just to see if you can detect the heavenly (?) principle involved in it! Why, if that proposition be true, it matters not how good and pure, how many self sacrifices a man may make to help the suffering poor around him, for if some subtle power in nature, which he is unable to master, influences him to change his condition "from inside to outside of his earthly tabernacle," he is branded a "coward" and a "fool," and is compelled to enter the spirit world an unwelcome visitor! The old angels who have summered in the heavens for centuries, and are supposed to have triumphed over the imperfections and follies of the earthly nature, instead of welcoming and sympathizing with the sad hearted suicide and striving to inspire him with better and purer aims and purposes in the future life, fly from the presence as from a poisonous serpent, and leave him to be packed among liars thieves, hypocrites and extortioners, who have baptized and rebaptized the toiling masses of humanity with sweat and tears and blood, to be the most unhappy wretch among them all.

And does Spiritualism teach such a barbarous, soulless doctrine as this? Oh, Spiritualists! Oh, souls that are imprisoned in matter, many of whom have been tempted and tried, often falling, but rising again, until at last you have become attuned to the celestial harmonies and are co-workers with the angels in resurrecting the Christ spirit in universal humanity. Tell us, is this your highest sense of the eternal, immutable and impartial justice that is due the unfortunate suicide?

It is perfectly consistent for the professing Christian, whose personal God ordains poverty and predestinates the poor to become the servants of the rich, to talk and write such stupid inanities, but for the Spiritualist, who accepts the theory that the world is governed in love and justice by infinite intelligence, to give utterance to such abhorrent and heartless sentiments, it is almost unpardonable.

But even a glance at Editor Colby's article is sufficient to convince one that he surveyed the subject only from the earthly side of life, and as a consequence, arrived at the same conclusion as the orthodox clergymen, which is, "that the earth life is the only one given to men in which it is possible for him to secure his future and eternal welfare?" Mark me, I do not say that he intends to convey such impression to the reader, but I do say that if he did not (from a careless use of words) it is fairly deducible from his argument as a whole? And will brother Colby, or indeed any other Spiritualist, pretend to make it appear that such an illogical conclusion can possibly be drawn from the philosophy of Spiritualism? What are the basic principles of the spiritual philosophy? I understand them to be:

1. That spirit is the real substance of all things, and mind the producing, controlling and governing force or cause of all the various forms of matter.

2. That man is a threefold being; that is to say, he has a spiritual body which to sense spiritual substances and a material body in and through which to contact material things and hold communion with finite intelligences.

3. That the universe is governed by fixed, inexorable laws, so that no accident can occur in nature; and hence, that all effects being the products of adequate causes, must be what they are because they could not possibly have been any different.

Now if any of my brother or sister Spiritualists take exceptions to these propositions as being the fundamentals of the spiritual philosophy, will they please step to the front and tell us just what they claim them to be? The truth is what I desire. And if these propositions constitute a proper standard of truth by which to guage or measure all subjects pertaining to Spiritualism, we have only to apply it to brother Colby's production to find it wanting in every essential particular, for from start to finish it is based upon the supposed fact that the universe is not governed by immutable laws, or that man is not a part of it, and consequently is not subject to its laws. Else how could he say of all suicides "They enter the spirit world prematurely—are out of place and do not belong there—are cowards and fools?" There is no use in beating around the bush and trying to disguise the truth in this manner, for if man is a part of the universe he is necessarily governed by its laws, and if he is thus governed, it follows logically and irresistibly that the death of the suicide is just as natural and legitimate as if he had died of smallpox or any other disease.

Robert Dale Owen many years ago gave his views of suicide to the public, and among the things he said was the following—not perhaps in his exact phraseology but in substance as I distinctly remember:

"Man has not only the right to cut short his existence, but it may become as much his duty under certain circumstances to do it, as under others it is his duty to continue to prolong it for the benefit of those who may be dependent upon his efforts for their support."

This view of the subject is, to the great bulk of mankind, the boldest blasphemy, and why? Because they have been taught to regard their material environments not as conditions that may be modified, altered or changed to aid their spiritual development, but rather fixed conditions, into which God has thrust them for his own good will and pleasure, and which to attempt to change they think is a sin punishable with eternal damnation, no matter how terrible their sufferings may be. A case in point:

In the year 1836, in New Fairfield, Conn., there lived a man by the name of Seymour Gray, who had an eating cancer. His sufferings were truly shocking to witness. With his nose and one ear eaten completely off, and the ligatures that held the jaws in proper positions severed so that it was impossible for him to partake of food, he begged piteously of his friends and his doctor to help him out of his misery, or at least to place something within his reach that he might himself end his excruciating agony. But they were deaf to his agonizing appeals; declaring that God united his soul and body together, and that no one but God had the right to separate them. Had it been a brute beast in his stead, they would in mercy have ended its sufferings by destroying the sense of feeling. But as it was a human being they inserted a pipe in his throat through which they poured beef tea into his stomach in order to prolong both his existence and terrible agony.

And this leads me to ask who or what is responsible for the death of the suicide? And this question is worthy of the thoughtful attention of every Spiritualist. Perhaps the truly inspired Lizzie Doten can somewhat enlighten us on this point. In her "Chemistry of Character" she says:

"Out of earth's elements mingled with flame,
Out of life's compound of glory and shame,
Fashioned and shaped by no will of their own,
And helplessly into life's history thrown;
Born by the law that compels men to be,
Born to conditions they could not foresee,
Born by one law through all nature the same,
What makes men differ and who is to blame?"

Ah, that's the question or rather questions, which to be truthfully answered, solves the whole problem of suicide. The inspiring spirit tells us plainly enough that the divine ego of either man or woman is not to blame, but fails to tell just where, except from inference, the blame (if blame there can be) really lies. Of course, no Spiritualist can believe that a soul ever dies or can perform a wrong act, for the reason that it is divine—a fractional part of God or Good, and is therefore pure. Then who or what performs the work of destruction? I submit that it is the "physical life" called "the natural man," which is begotten by the union of the soul with, and action upon, the living particles of matter of which its material body is composed and is both conscious and intelligent in earthly matters. Being totally ignorant of "the things of the spirit of God," and no longer able to pamper the animal appetites or gratify the fleshly passions, what can be more reasonable than that, becoming disgusted with life without enjoyment, he or she should seek death to end their bitter disappointments and sufferings.

But, says one, if that idea of the subject should be accepted by the public it would only accelerate the evils of suicide. Many well intentioned people doubtless think so, but Spiritualism teaches me that many are mistaken. A spirit once told Judge Edmonds that the condition of the suicide in the spirit world was so superior when compared with what it was in the material body that, should mankind become apprised of the fact there would be danger of the earth becoming depopulated, that the desire of its inhabitants to free themselves from the ills attendant upon the earthly life would be so great that they would rush to the spirit world through the act of suicide. Therefore it was not wise to enlighten them on the subject.

That the condition of the suicide in spirit life is in advance of his or her earthly condition as is that of every soul that ever took flesh, is both reasonable and probable; but that to speak the truth about it would tend to increase the number of suicides is not even possible. Nor can any Spiritualist believe the statement as it stands in direct opposition to the teachings of Spiritualism, as I hope to be able to show before closing this article. The statement is deceptive in its very nature, and therefore harmful. And the spiritual status of the communicator was either so small that he did not know what he was talking about, or by coming into the earth's atmosphere he became psychologized by those in the circle when he was communicating, and, as a consequence, gave the popular view of the subject as his own.

The truth of the matter, as I see, feel and understand it to be, is this: Every word spoken or written, or even thought entertained, that is on a line with the article under review or the communication received by Judge Edmonds, whether honestly believed and spoken, or whether hypocritically expressed, to be on the popular side, only serves to hold the suicides in spirit life more firmly in their unhappy and wretched condition; because every such thought entertained or word spoken only makes their mental atmosphere still more dense and dark, rendering them less and less susceptible to the influence of the blessed spiritual light, which alone is to unseal the inner senses and quicken and intensify the spiritual faculties, which will enable them to comprehend their wretched situation and inspire them with the sublime endeavor of rising to a higher altitude in the scale of being. Nor is this all, for the same erroneous and deceptive influences act upon the mental condition of sensitives in the body, especially those tempted in the direction of suicide, causing them in some moment of despair to commit the fatal deed.

Therefore, viewing the subject from this standpoint, I cannot consider the sentiments contained in the spirit's communication to Judge Edmonds as germain to Spiritualism. Nor can I endorse the teachings of brother Colby's editorial article, for this reason: If the suicide is to take a lower position in spirit life in consequence of his or her actions while in the earthly form, the conclusion is irresitible that evil is a positive principle, and establishes the law of retrogression! And what Spiritualist can even endorse such a proposition?

Now, granting this to be an unpleasant subject to discuss, it seems to me that it is our duty as Spiritualist to grapple it manfully and womanly in order to reach the highest truth regarding it, so that we may use that truth as a battering ram to break and destroy the mental enthrallment of all spirits, whether in or out of the material body, and create for them new conditions which shall lift them above the Cimmerian darkness into the glorious light and liberty of Spiritualism. And let us begin the work by teaching that human suffering is the necessary tax of spiritual development and growth, which is to be refunded to the individual sufferer by the law of compensation when he or she shall spiritualize and subordinate the body to the rightful authority of the immortal soul.

From Our Reporter's Note Book.

THE RAMBLER.

No. 6.

"What is the number of Spiritualists in your city?" recently asked a stranger of a local devotee to the good cause.

"Don't know—might as well ask me the number of sparrows we have in the city as to ask me that," was the curt reply.

"Are there so many?"

"Well, you'll find them wherever you go—in and out of the churches. Those that are in, don't want it to be known for fear of their more orthodox brethren, while the other extreme—the materialists—keep in the dark about it because pride governs their reasoning faculties and they don't want their materialistic friends to think they have become weak enough to believe in a future life or in spirits. You know it's a great boast for materialists to say they believe nothing, thereby leaving the inference that they are posted in science. To admit a belief in ghosts to a conceited infidel is equal to rejecting the sciences of the world—all desiring to pose as a Galileo in the tragic role of rejecting priestly dogma. Galileo never did deny the soul's immortality; nor does the acceptance of such a belief discard the facts of astronomy or any other scientific discovery. Those who deny the spiritual science without investigation are the bigots today—are the veritable priests of Galileo's time, and among them are the would-be scientists. A true scientist investigates everything. He does not wilfully close his eyes to facts that can be proven. It is bigotry that does this, and the self opinionated materialist of to-day is the worst bigot extant. Even the orthodox churchman is in advance of this species now; for, while he accepts science he also believes in a future life, though he cannot demonstrate it. He simply rejects Spiritualism because he holds too fast to his Bible, believing that it is wrong to search into the mysteries of the great, or the supposed great unknown—now open to all who have the courage to lift the veil. There is a certain element in the church, however, who still believe in a personal devil, and refuse to investigate for fear of touching on his majesty's realms in so doing. This is the Catholic element. They do not deny spirit communion, but say that only evil spirits are enabled to do so, while good ones cannot—i. e., return for the purpose. Spiritualists have discovered, though, that they have never left the earth plane—that spirits, good, bad and indifferent are met with, but that it depends on the mortal who knocks at the door of the spirit world what kind of spirits he arouses or attracts to his side. If he is immorally inclined, he invites company of that nature. If he is hateful toward his fellow men, he will surely evoke his similitude. If he is selfish or deceitful he will be deceived by them. If scornful, he will be met by mocking spirits. If generous, he attracts those who will aid him in his life's work. If loving or kind hearted, he attracts sympathetic spirits, who give him words of cheer and comfort him in his moments of distress and dispair. Heaven or hell is in man's own soul nature and no better mirror exists than spiritism to teach man the true nature of himself. If he never knew himself before—or never knew his weaknesses, etc., he will be sure to have them brought to his notice by the kind of spirits he sees when going to a seance. If not in the offset, by and bye. His first great desire to see his friends attracts them strongly to his side. But as the novelty of this wears off, and he calms down his spiritual allies begin to assume the places of first choice in his company. But this need not concern him though, for they may be superior in intellect or moral development to old acquaintances, if he has advanced accordingly. However, Spiritualism is a good thing, and has saved many a man from ruin—especially from intemperance and other degrading practices. Knowing that he is ever guarded by the watchful eye of some spirit friend; man is apt to guard his thoughts and actions, and thereby lead a better life, than by believing in total annihilation and think that he ought to make the best of this life. Nothing is lost. The good deeds accomplished here add to man's happiness in the future, and the pleasures he denies himself add to his strength as a spirit, just as they are conducive to health and strength here. Every whit of vitality and nerve force reserved in the body passes over into the spirit and rounds this out in beauty, symmetry and power for a future existence, and every whit of knowledge gained here, is wisdom for the spirit when it finds itself in the sweet by-and-bye. Life over there is subjective it may be said, for without these qualifications no spirit can enjoy it, and to be there minus contentment is equal to being in hell, figuratively speaking, for such is a hell *per se*. Thus man carries his heaven or hell with him when he leaves here, and those who don't believe it just ask the spirits that return and he will soon be convinced of what I have said."

"Hm," answered the listener, "quite an interesting religion that—would like to know something more about it."

"Well, come again."

"I will. Good night!"

"Good night!" HAWKEYE.

RELIGION OF MAN AND ETHICS OF SCIENCE.

To the Editor of The Better Way.

Three hundred and twenty pages, muslin. Price, postage paid, $1.50. For sale by the Way Publishing Company or the author, Hudson Tuttle.

In the early days of Mr. Tuttle's writing he was pronounced a "pagan" writing under control of "pagan spirits" by those who styled themselves "Christian Spiritualists." If this is true those spirits have proved themselves grand old pagans with ideas that are strong with the strength of truth, and not to be set aside and compromised.

The writer or writers seem to be without prejudice and seem unconscious when engaged in iconoclastic work that they are tearing down to the very base some of the most cherished temples and consecrated shrines. The style is never arrogant, but always unmistakably clear and unequivocating. From the first sentence it places all systems of theology on the defensive. It is the custom of unbelievers and advocates of new doctrines to apologize for their dissent and express regrets that they cannot accept the old. Religion of man makes no apology, but at once challenges the old dogmas and demand that they show cause why they shall not be blown into the limbo of dead and forgotten things: demands why such terrible falsehoods and superstitions of ignorance shall be allowed to exist and fetter the minds of men. The scope of the book is expressed in this brief paragraph:

"The past has been the age of the gods and the religion of pain; the present is the age of man and the religion of joy. Not servile trust in the Gods, but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection is the foundation of the religion of man and the system of ethics as treated in this work."

The following extract from the preface will give the reader some idea of the character of the book:

"The religion of the Gods come from without, as a foreign system, to be received by the servile devotee; the Religion of Man originates from within, and is a normal growth of humanity.

"While all past ages have been engaged in the study and illustration of the former system, not until recent times has the latter received attention. Those who have in the past dared advocate the rights of man have been mercilessly crucified.

"The field is new; broad as the universe; profound as the depth of space; as high as heaven.

"In its exploration the old charts are worthless, the old guides are blind leaders of the blind, and not a step can be taken until the chains of superstition and bigotry are cast aside.

"Not alone the Manger-born, but every child is a divine child, and the Immaculate Mother is repeated in every mother. The divine and immortal spirit of man, and its inherent tendency to perfect its powers and realize its ideals, is the foundation of the new system. Let us endeavor, on entering this field, to leave superstition and educational bias as wornout garments by the way, and without revengeful anger at the spectacle of the innumerable hosts of martyrs to Free Thought swinging in gibbet chains, tortured at the stake, or entombed in horrible dungeons along its border, direct our steps to the Highlands of Free Thought.

"The way is new; the obstacles are many; the reward, not the applause of the multitude. It offers no atoning sacrifice, no scapegoat for sin. It demands an upright, manly, self-reliant life, complete in the harmonious activity of all faculties and endowments.

"To assist and encourage those who are weary of the theological views of Nature and Man, and are restless under the light of knowledge, is the object of the following pages."

As an analysis of the work, and advising the reader just what to expect in its pages, we quote the following, which stands at the beginning. It tells the whole story in fewest words, and with daring utterance which admits of no retreat or compromise. The Old Religion of the Gods, and the New Religion of Man are brought side by side, and all who run may read:

FUNDAMENTAL RELIGIOUS PROPOSITIONS.

Man was created perfect, placed in a perfect world by the direct and miraculous act of an Infinite God, and by disobedience brought sin and death into the world, thereby becoming estranged and lost from God, and a depraved, fallen creature.

DEPENDENT PROPOSITIONS

1st. As he sinned against an Infinite Being, his sin is infinite and requires infinite sacrifice.

2d. God, as the only Infinite Being alone capable of fulfilling the requirements demanded.

3d. God incarnated and offered himself as such an atoning sacrifice, and became a mediator between himself and sinful man to save the world.

4th. The efficacy of this mediation depends on faith.

5th. Man is a free agent and can choose by his own free will between good and evil.

6th. Endowed with life through an arbitrary will and for the pleasure of God, man's free choice brings on himself reward or punishment.

7th. Mortal life is a state of probation; immortality, a miraculous gift of God, dependent on entertaining certain beliefs, in which is meted rewards and punishment.

8th. God gave the Bible as a divine revelation of His will to man, as the infallible guide and source of authority.

RESULTS.

Superstition; a priesthood; bigotry; persecution: suppression of knowledge and the arrogance of infallibility.

FUNDAMENTAL SCIENTIFIC PROPOSITIONS.

Man has been evolved from the lowest form of being through intermediate stages to his present attainments by the fixed and immutable laws of growth.

DEPENDENT PROPOSITIONS.

1st. Man has never fallen from a state of perfection—never has been or can be estranged or lost from God.

2d. The only mediator that can exist between God and man is knowledge, and through it man becomes his own saviour.

3d. Evil is imperfection, which can only be eradicated by moral growth.

4th. A creature of organization and subject to unchanging laws, man, in the theological sense, is not a free agent, nor has he a free will. His apparent free agency is based on the combination of forces by which he becomes an individual.

5th. Mortal life is not probationary, immortality is not bestowed, but evolved from and a direct continuance of the physical being by laws as sharply defined and as unchangeable.

6th. The only infallible authority, Nature rightly interpreted by Reason.

RESULTS.

Man not God the divine centre; the possibility of life; highest ideal aspiration for perfection; calm reliance in the presence of universal and omnipotent force; all embracing charity and philanthropy; earnest endeavor to actualize the ideal perfect life rendered possible by organization in this world, as the preparation for the next; and for the Religion of Pain, the substitution of the Religion of Joy.

The book is one to be read and studied. It were easy to enlarge some of its able chapters into volumes. There lies the peculiarity of its style; concentration of the last term. The sentences are like telegrams, not a word to spare. The Spiritualist may refer to it and say that Spiritualism no longer can be accused of not having a system of ethics distinctly its own, and find evidence and argument to support its cardinal doctrine and all its minor propositions.

HOW THEY TESTIFY.

The French President, Thiers, said: "I am a Spiritualist, an impassioned one, and I am anxious, I repeat, to confound materialism in the name of science and good sense."

Dr. Robert Chambers says: "I have for many years known that these phenomena are real, as distinguished from imposters; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionize the whole frame of human opinion on many important matters." Extract from a letter to A. Russel Wallace.

Charlotte Bronte, says: "Life appears to me too short to be spent nursing animosity or registering wrongs. We are and must be, one and all, burdened with faults in this world; but the time will come when, I trust, we shall put them off in putting off our corruptible body, when debasement and sin will fall away from us with this cumbrous frame of mortality, and only the spark will remain the impalpable principle of life and thought pure as when it left the Creator to inspire the creature; whence it came, it will return, perhaps to pass through gradations of glory.

Written for The Better Way.

TWO SEANCES.

GEO. S. PIDGEON.

Since becoming interested in Spiritualism, I read with interest authentic accounts of spirit phenomena as seen and described by others. The versatility of the spirit in procuring new and unexpected manifestations is wonderful.

I have witnessed some manifestations which I have not seen described by others, and will give you a statement of two instances I think worth recording.

In the month of October, 1889, I was in Cincinnati, Ohio, and had a sitting with Mr. A. Willis between 2 and 3 p. m. at his room on Broadway in the Spencer house. There were none present except myself and Mr. Willis. I need not describe the cabinet or the manifestation in detail as they have been often given by others—at least substantially the same as seen by me.

But one manifestation was new and wonderful, and as I have not seen any of the same or similar kind mentioned by others I will describe it.

After being inside of the cabinet and witnessed the materialization and demateralization of the control and some other wonderful things, I came out taking my seat a few feet away from the front of the cabinet. The control requested me to stand up near the cabinet, I did so and while there a hand holding a bright new tin or silver drinking cup ¾ full of clear water came through the cloth and presented the cup to me, I took it in my hand, examined it very carefully—shook the water in the cup and to make assurance doubly sure I drank about half the contents.

After fully satisfying myself I held the cup up near the curtain, the hand presented itself, received the cup and then withdrew both hand and cup within the dark cloth forming the front of the cabinet remaining without flaw or break and wholly undisturbed or affected in any way by the passage of the hand and cup through it.

The other manifestation I will briefly describe as it occurred in July last in San Francisco.

While in the city, on Sunday morning I saw a notice in the paper that Mrs. Elsie Reynold would give that evening a public seance for materialization in Odd Fellows hall in the Alcazar building.

I attended, there were about 100 persons present. When the time came for closing the door, Mrs. Reynold came in; going upon the platform she said that before going into the cabinet she would give some tests of another kind. That she would copy the contents of such letters, billet doux or other documents deemed suitable found in the pockets of persons in the hall.

She thereupon sat down by a small table having paper and pencils upon it. She held a pencil and began writing. Whilst she was thus engaged Mrs. E. P. Thorndike of San Bernadino, Cal., entertained the audience by relating some very remarkable experiences she had through Mrs. R. When Mrs. Thorndike was through Mrs Reynold arose and said she would now read what she had written, that whoever might recognise the same, could say whether they had the original from which she had copied. She first read a letter from some one in Texas to a gentleman in San Francisco asking his immediate attention to certain matter and—requesting him to remit a balance due the writer, and etc. A gentleman arose, expressed his unbounded astonishment and said it was (names dates and all) an exact copy of a letter he then had in his pocket. This gentleman said he thought the devulging of the contents of his letter without explanation would be unfair and liable to create a mistaken impression as to himself—he then explained why the amount due the writer had not been paid.

Mrs. Reynold then read a Verbatim copy of a business letter I then had in an inside pocket, having on also my overcoat. The letter contained names dates, figures and several questions concerning affairs at home in San Diego—all copied exactly as written. I received the letter the day before, had not seen or spoken to the medium or any other person concerning the same, nor had it been out of my pocket, nor was the letter or its contents thought of by me that day until after hearing Mrs. Reynold read it from the platform. From what occured there and then I see no reason to question that others could do the same, or that the contents of sealed letters can be read without disturbing the seal or opening the letters or even having them in sight to common eyes. Whether in this case the contents were communicated clairaudiently and then written out by the medium or the medium's hand was controled and wrote without the conscious co-operation of her mind, I do not know, but the fact that the letter was so copied whilst in my pocket at a distance of fifty feet from the medium, this I do know, therefore I beg leave to suggest to Bro. Wannamaker that he first catch the spirit, then advertising to answer sealed letters will no longer trouble his mail-bags.

The next best thing to owning something is to be willing to do without it.

No man can live any higher than he looks.

WHAT A SKEPTIC SAW AT INDIANAPOLIS.

To the Editor of The Better Way.

Having been a close student of Spiritualism for over two years, but never having seen any of its phenomena,—not even a tiny rap—I resolved to attend the late State convention of Spiritualists, and witness, if possible any manifestation that might there be seen, I remained four days, and became well acquainted with several prominent mediums among whom was the well known Charlie Barnes of Chicago, a materializing medium. I made it a point in my various interviews with him to study him well. I viewed him with all that cold scrutiny and criticism that belongs to the skeptical investigator. He seemed to be frank, open, and candid as a child, indeed he impressed me as being the soul of honor. If he is not all this, then have I read human character in vain.

After witnessing various rapping and tipping manifestations through other mediums, at my earnest request Mr. Barnes consented to hold a materializing seance on Sunday morning. It was held in a side room of English hall at half past ten, a. m. There were two doors, one opening into the ante-room and the other into the lecture room. There were eight persons in the circle and at my request, I witnessed the construction of the cabinet, in fact assisted in the matter.

It was constructed in the following manner: A strip of black cloth about eighteen inches wide, was tacked to the solid wall, including the corner angle. I asked why this was done. "That the spirit hands may be made visible" was the reply. Then a piece of similar cloth was drawn from wall to wall, thus inclosing a triangular space in the corner of the room. This last piece of cloth was about four feet wide and reached to the floor. The cabinet thus made, contained a small table on which was placed a stringed harp, a little bell and several writing tablets—nothing else. I examined the walls very closely and am well assured there was no way of communicating with confederates through it. There could be no fraud in that quarter. There was no covering to the cabinet. When told the black cloth was to render the spirit hands more distinct and visible, I supposed we were to sit back and simply view them as they appeared about the cabinet, and as this thought came up, my credulity ran down to the freezing point and my faith resembled a punctured balloon. But richer things were in store for me. All things now being ready, the medium took his seat outside the cabinet and quite near me. Silence reigned for a moment or two, when the harp, in slow, distinct measure struck up the "Sweet Bye and Bye." This was followed by several other tunes as called for by the circle. Next the harp itself, was passed over the curtain, in a trembling, hesitating, feeble way as though done by a great effort.

Next, a so-called spirit hand appeared, white as snow and of perfect form and beautiful symmetry. It was truly a human hand in form, but that of an angel in beauty. After ascertaining which one of the circle was thus called, he would rise, walk to the cabinet, when the same hand would reappear and grasp him warmly by his hand, where questions would be answered in the usual way by the spirit hand tapping or rather patting that of the inquirers. In this way, we were all called to the cabinet, one by one. At our request our hankerchief would be taken in the cabinet, and handed back tied full of knots. Some would pass in finger rings when they would be returned firmly tied in the handkerchief. But what was more remarkable was the fact that hands would appear often through the cloth where there was no rent or seam. Another remarkable incident occured while a gentleman and his wife from Rochester, Ind., were conversing at the cabinet I failed to take down his name, though he was called Major somebody. It was this. After conversing with spirit friends for some time, he says: "Will you let me look into the cabinet?" and suiting the action to the word, he pressed down the curtain, and cast a searchy glance all around the cabinet. This was just what I much desired to do, so one rapid stride brought me there, and I looked till satisfied, I failed to see anything but the little innocent table and contents which I had seen put there at the beginning. If this should meet the eye of the unknown Major of Rochester, I would be much pleased to have him confirm it.

Now, all this was done in broad day light, in a well lighted room with a door partly open, leading into a public hall. When I look at the phenomena coolly and deliberately with no effort on the part of the medium to conceal anything and no possible chance to practice fraud even were he so disposed, I find I do less violence to my reason by admitting that it is what it claims to be than by trying to account for it in some other way.

I feel the force of the laconic reply of Bob Ingersoll when asked what he thought of a similar manifestation. "If it be not spirits, said he, what in the name of God is it?" Yours truly,

MATT.

The feeble tremble before opinion, the foolish defy it, the wise judge it, the skilfull direct it.

Written for The Better Way.

MRS. M. E. WILLIAMS' SEANCE.

LUCY SCHIEFFELIN.

After a few brief introductory remarks, on a recent evening, Mrs. Williams, the medium for spirit materialization, seated herself in an alcove of the back parlor of her house 232 W. 46th street, New York city. A portiere hangs over the alcove which was drawn; the gas light lowered, but leaving people and objects discernible. The circle, about 40 in number, gathered around the so-called cabinet, and, accompanied by the organ, began singing "Nearer my God to Thee."

Almost immediately the little spirit Bright Eyes spoke out in a ringing distinct voice saluting, the friends present.

Spirit Frank Cushman then spoke at some length in a masterly manner on the philosophy of Spiritualism, exhorting those present to unite in harmony and loving kindness to each other, and to put themselves in such a condition as to enable the spirit world to come near and help them.

The blessed patriarch spirit Holland, control of Mrs. Williams, sent his cheering helpful protecting voice out over the assembled company like a benediction as it really was, in these words: "I am here my friends, to serve you!"

What sublime humility. Christlike words. What a privilege to have the assurance of such friendship.

Father Holland then spoke at some length on the importance of love and charity, and then walked into the centre of the circle that all might see him. The forces having become exhausted just then, he dissolved in our midst. He was clothed in black broadcloth; had a full dark beard; and his voice, though distinct and penetrating, was somewhat tremulous as that of an aged person.

Later spirit Frank Cushman came out of the cabinet, materialized in full form, and spoke in a loud rich tone of voice. All three of these spirits are characteristic enough to be recognized without seeing the forms. Mr. Cushman advanced to the centre of the room, and addressing me I arose to respond, but shook hands with him and then followed him as he retreated to the cabinet. When there he turned to the light and said: "Now, take a good look at me!"—I did so and beheld a beautiful face—dark hair and mustache, soft dark eyes. He then said: "All that I have before now told you will assuredly happen." The next instant he was gone—the material which clothed the spirit dissipating before me.

My mother, recently passed out, then drew the curtain aside and walked courageously up to me and addressed me in words of affection, when she returned to the cabinet. Following her came a spirit who gave his name as my brother-in-law that recently died in Egypt and whose remains were brought over for interment. He was fully materialized and looked exactly as I saw him last at his home on Fifth avenue, and agitatingly said he was unhappy and desired to rectify some of his errors of earth life. What they are he did not say.

Others also received like tests, and in all nearly fifty spirits manifested, some holding long communion with their friends.

That all this is produced under the action of general laws which determine the interrelations of the two worlds and are in accord with the established order of nature, none can doubt. Perhaps the most important characteristic of these phenomena is that they are all essentially human, manifesting human ideas, logic, wit, humor and pathos that we can appreciate and enjoy.

We have also in the cabinet of this wonderful medium a mass of evidence of spirit identity, which prove that these things are realities—that the way has been made so clear that "the wayfaring men though fools need not err therein."

Spirit Messages for All.

Three months ago I wrote to you asking you how I should go to work to investigate the claims of Spiritualism. You wrote a friendly letter to me, in which you stated that Spiritualism could be investigated without phenomena; but, belonging to that hard headed race to which you also claim kindred, I felt that the philosophy alone was not convincing enough for me. However, I got the printed rules for the spirit circle, and my wife and I sat alone at the table for an hour three times a week. We got absolutely nothing until the fourteenth sitting, and when I was about to give it up. On that evening my wife's hand and arm were violently shaken, and since that we have had messages through the table, and my wife is beginning to write. I am thoroughly convinced, from the messages we have had, that spirit communion is a fact.—Corr. in Medium and Daybreak.

You are in a Bad Fix.

But we will cure you if you pay us. Our message is to the Weak, Nervous Habits, or Later Indiscretions, have trifled away their vigor of Body, Mind and Manhood, and who suffer all those effects which lead to Premature Decay, Consumption or Insanity. If this means you, send for and read this BOOK OF LIFE, written by the greatest Specialist of the day, and sent, (sealed), by addressing Dr. Parker's Medical and Surgical Institute, 153 North Spruce St., Nashville, Tenn.

MODERN SCIENCE.

A French engineer proposes to pen up the tide water at Havre, and, by running turbines from this 16-foot rise and fall of the water level, to create and transmit to Paris 42,000 electrical horse-power. The Bay of Fundy may yet be harnessed down to the wooden nutmeg factories of New England.

Baraya is a tropical-looking name, but it has been tacked to a clay-like mineral obtained from an island in the northern part of Lake Superior. In combination with zinc and common brine, it is said to form a satisfactory electric battery.

A car-heating Trust, resulting from the consolidation of nearly all Eastern companies, claims that cars can be equipped with steam-heating gear at a cost of $190 each, and that there will be a resulting saving in fuel of from $15 to $40 a year over the coal-stove heaters.

A map showing the proposed routes for the Intercontinental Railway is published in a recent number of the Engineering News. In South America four lines have been suggested: The interior route, the line along the eastern slope of the Andes, the Central Plateau route and the coast route. The next to the last is the most feasible and opens up the most desirable country. The line from the southern terminus of Mexican railways to the Argentine system would be about 4,900 miles long. Of this 230 miles consist of roads already built. There are 1,800 miles more under construction, so that only 2,870 miles remain to be located.

American ingenuity leads in the storage battery race. Recent tests of Prof. Main's system show that his cells have more than twice the working storage capacity per pound of plate than the best English batteries.

Electricity generated by water-power can be used to advantage for running machinery and cars. Its application to lighting is more difficult on account of the impossibility of governing the speed of water-wheels under varying loads. One of the most promising applications of water and electric current can be easily conducted to all parts of the mine, running drills, lamps, fans, cars, pumps, &c., and the saving in expense compared with coal, at $16 a ton, is considerable.

The cost on an electric unit of horse-power at the usual rates charged by central stations is about $9.37 a month net. The same power supplied by gas engines costs about $7.80, with gas at $1.50 a thousand.

Discoveries frequently revive and awaken to new usefulness arts and agencies that are fast becoming obsolete. Thus electricians are trying to chain the lightning to the sleepy canalboat. There can be no objection to overhead wires in that case. The water-power from locks and overflows furnishes power to drive the generator, and only a screw propeller and an electric motor on the boat are needed to complete the chain of mechanism. The points of weakness in this project are that in the majority of canals propulsion by any power that stirs up the water is not permissable on account of the washing down of the banks, and that water-power would not be sufficient in canals running across flat countries where canal systems are most feasible. Even under the most favorable circumstances the dry season would be apt to cripple the plant.

The Edison lighting companies hold annual conventions, at which the officers of the parent companies and the managers of the Edison stations railway system throughout the contry get together and have a family reunion. This year's convention opened on Sept. 16, at Minneapolis.

Every locomotive has power and weight to spare when its train is in motion, but is frequently unable to start the same train from a condition of rest. The difficult point is in the adhesion of the wheels to the rails. To prevent the wheels from slipping sand is used, but a more modern and effective method of increasing the traction is to pass a current of electricity from the driving-wheels to the rails. A Baltimore and Ohio locomotive has been fitted up with apparatus of this kind. The explanation of this phenomenon is that the current produces a heating effect at the point of contact of the wheel on the rail, softening both, and thereby increasing the area of contact and consequently the amount of adhesion.

Written for The Better Way.

A Few Suggestions.

BY WM. BARROW.

I see a good deal of your paper through the eyes of a sensitive and must congratulate you on a recent article in which it is stated in substance that no spirit is any more capable of advising mortals than the mortals are themselves, unless harm has been done by mortals supposing that spirits have more sense than they have, which is very erroneous. Mortals should remember that both are spirits, the mortal spirit in the form and the spirit out of the form; both are simply men and women and nothing more.

Did mortals understand this they would not be deluded by supposed "voices of God," etc. The voices are the voices of spirits, and not that of God or anything of the sort. Try to learn your readers this fact and you will do a world of good.

BRONCHITIS

Is an inflammation of the bronchial tubes—the air-passages leading into the lungs. Few other complaints are so prevalent, or call for more prompt and energetic action. As neglect or delay may result seriously, effective remedies should always be at hand. Apply at once a mustard poultice to the upper part of the chest, and, for internal treatment, take frequent doses of

Ayer's Cherry Pectoral

C. O. Lepper, Druggist, Fort Wayne, Ind., writes: "My little sister, four years of age, was so ill from bronchitis that we had almost given up hope of her recovery. Our family physician, a skilful man and of large experience, pronounced it useless to give her any more medicine, saying he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with most happy results. After taking a few doses she seemed to breathe easier, and, within a week, was out of danger. We continued giving the Pectoral until satisfied she was entirely well. This indisputable evidence of the great merit of Ayer's Cherry Pectoral has given me unbounded confidence in the preparation, and I recommend it to my customers, knowing it cannot disappoint them."

"Ayer's Cherry Pectoral cured me of a bad cough and my partner of bronchitis. I know of numerous cases in which this preparation has proved very beneficial in families of

Young Children,

so that the medicine is known among them as 'the consoler of the afflicted.'"—Jaime Rufus Vidal, San Cristobel, San Domingo.

"A short time ago, I was taken with a severe attack of bronchitis. The remedies ordinarily used in such cases failed to give me relief. Almost in despair of ever finding anything to cure me, I bought a bottle of Ayer's Cherry Pectoral, and was helped from the first dose. I had not finished one bottle before the disease left me, and my throat and lungs were as sound as ever."—Geo. B. Hunter, Altoona, Pa.

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CINCINNATI - - - NOVEMBER 15, 1890

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NOTICE!

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SCIENCE SUPPORTING SCRIPTURE.

Mr. Gladstone has gone into the theological realms of thought and written an article on "Recent Corroborations of Scripture," in which he boldly maintains that modern science is a great reinforcement to the belief in inspiration.

We are glad he has admitted that, for it is an acknowledgement in favor of spiritual agency—inspiration, everyone knows who believes in it, cannot well be without a supramundane intelligence instigating it.

But he also maintains that the story of the creation, is established first by natural, and then by historical, science. Without preterhuman aid, or what we call divine revelation, he believes that it was impossible for the Mosaic writer to have written an outline of the history of the planet which agrees so closely with the series of geological conclusions at which modern science has arrived, and he believes that it is not improbable that astronomy will confirm the earlier portion of the chapter as geology has confirmed the latter. Even if this anticipation is not fulfilled, Mr. Gladstone holds that he is justified in regarding natural science as rendering a new and enormous service to the great cause of belief in the unseen underpinning of the structure of divine revelation in the book of Genesis, by a new and solid pillar built up on a foundation of its own from beneath.

The confirmation of historical science is supplied by the discovery of the Babylonian version of creation, an account which omits that evident intention of series and orderly development or evolution which is so wonderfully a feature in the Mosaic narrative. Genesis gives a narrative of regular structure, orderly and progressive; the Chaldean tablets give one which is dark and confused. Mr. Gladstone then tells the story of the Flood as it is told in the Babylonian tablets. Comparing the two narratives, Mr. Gladstone thinks that the Bible story, more sparing in its details, but far broader and more direct in the terrible lesson it conveys, may reasonable be judged to have come down with the smallest amount of variation, from the original.

Now, what Mr. Gladstone means by the story of creation being established first by natural, and then by historical, science, is not exactly clear—except he sees in the Mosaic record of creation a wonderful allegory according with the facts of science; and that Moses was inspired by supramundane intelligences to give it thus for higher intellects to interpret in the future, and at the same time serving a purpose at the period given. If such be the Bible story of creation we accept it as we would Bunyan's Pilgrim's Progress, which too may some day prove to be an allegory in strict accordance with facts of a spirit's wanderings towards the higher and purer realms of the other world, and as science—the Spiritual Science—will establish it.

Modern discoveries, made with pick and shovel, certainly give some historical confirmation to a part of the biblical record; but this would not deter modern believers from rejecting a large part as either fable or error; nor spiritual scientists from rejecting even much of its inspiration, which Mr. Gladstone seems to regard with sacred reverence—modern inspiration hewing away the "underpinning of the structure of divine revelation in the book of Genesis" as the mere assumption of arrogant or dogmatic spirits that were attracted to mediums of like construction in those days; or, as it sometimes happens to-day, inspiration wrongly interpreted and smacking of the channel through which it passes. "Thus sayeth the Lord" has lost its prestige, and makers of the modern Bible are beginning to hold mediums or mortals responsible for utterances made under inspiration—it being demanded of them that they lead a life that neither dogmatic nor lying spirits can control them. A dogmatic priest will utter like inspirations, or at least interpret them dogmatically, while a modest unassuming individual offers no impediments to advanced thoughts from whatever source they come. Mr. Gladstone should go a step further since he has accepted inspiration and he will soon be able to write another article under the same caption. Spiritualism also corroborates scripture so-called.

SHORTSIGHTED PROHIBITION.

People whose desire and aim is to reform the world should not forget to begin with self—this being the only true and unselfish mode—especially when instrumental in having laws enacted whereby restriction is placed on others. But the majority go it blindly in this respect, and often selfishly blind and unjust—as it is with those who advocate and enact Sunday laws.

They rob the poor man, or the laboror, mechanic and clerk of his only pleasure, while they continue to enjoy themselves the rest of the week. We will not oppose saloon closing, although it is well-known that many advocates of this measure are well enough supplied at home to have no need of the saloon on any day. But if closing certain business places on Sunday is intended to give the masses a rest, why not close all. Bakers and cooks are human too. But, say they, we must eat (philosophy selfishly applied). Admitted; but reformers should sacrifice themselves a little for the good of humanity and eat cold victuals one day in the week—i. e., lay in such supplies on Saturday that can be stored as they do their lager and brandy—or retire from the reformatory field and be as ordinary individuals. Reformers and makers of such laws have much to answer for—as hypocrites. What we cannot practice we have no right (by nature) to preach. There is just as much intemperance in eating, smoking, lounging, etc., as there is in drinking. Suffering for the want of hot coffee in the morning or warm food during the day is due to habit, and become passions with many, which passion will ache them in the next life as it does here.

Now, we are not advocating reform in this respect, but those who are robbing others of pleasures, would think it very hard if a law would be made prohibiting their indulgences. Many of these would-be reformers and law makers would cry in spirit if the tables were turned on them by closing all tobacco shops and houses of prostitution.

But the selfishness of the age makes men shortsighted. When they have attained one little virtue, they want to govern the rest of their fellow creatures by it, forgetting that they too have evils, often worse ones to overcome, than those which they are legislating against.

Self-culture is the best kind of reformation; for through it all evils, so-called, die a natural death, and objectionable customs and habits will cease for want of fuel, and objectionable business places close for want of patronage.

MODERN OSTRACISM.

The person or persons who at this late day of modern civilization still question a man as to his political or religious belief for the purpose of accepting or rejecting his society, must be either very ignorant and indelicate (unrefined) or extremely bigotted and superstitious. Dr. N. H. Eddy, whom every-one knows to be a man of honor, very reserved in his address and unassuming generally, rented a room on Broadway of this city. But upon being notified that he was a Spiritualist his landlady requested the absence of his company, saying that she c uld not harbour Spiritualists under her roof. This is a case that in earlier days would have brought forth much comment and indignation; but as it is, it has only occasioned a little surprise that there are still existing in midst a civilized and progressive community like Cincinnati can boast of, an individual or two who will ostracise a man on account of his religious or political hue. May we have no more of such prejudice based on ignorance to record in public print.

ANN LEAH UNDERHILL

Has passed to the immortal shore. Mrs. Underhill was the oldest of the three Fox sisters through whom the first practical method of spirit communication was established, and from which spiritism derived its modern title. She was also one of the pioneers in the good cause, and bore the brunt of the battle in the days when ignorance and superstition threatened with violence everyone who dared advance new theories or facts in the face of old time customs. But she outlived that period and had the pleasure of seeing Spiritualism respected and take its place as a motive power in the world e'er she herself went over to the immortals. May she again become the pioneer of more good and still higher revelations for the benefit of those who shall follow her.

A STRONG MARRIAGE TIE.

A preacher at Cambridge, Pa., advertises as follows:

"The little brown cottage is the place to call to have the marriage knot promptly and strongly tied."

Promptitude may pass as a virtue in this case, especially when young lovers are pursued by a calculating parent who prefers a misalliance on a financial basis to nature's divine promptings minus a bank-book. But whether one preacher can tie the knot any stronger than another is a disputable question, and almost makes the announcement appear as a joke. But we believe it is honestly meant, for the reverend gentleman appends his name to the ad., showing that he is very guiless or has not much of an opinion of the world's good sense.

Though the new tariff bill promises more people labor on this side of the Atlantic because it closes many factories on the other side, already many of those thrown out of employment in Europe are arranging to emigrate to the United States in the hopes of obtaining something to do here. The question is now will manufacturers take advantage of this and cut down the wages of those employed because cheaper labor is in sight? In that event the medicine will prove a worse evil than the disease.

Mediums who constantly feel a desire to be controlled to speak at a public materializing seance should know that they are generally regarded as nuisances, or as being just as selfish and vain as the spirits who are inciting them to it. Nobody cares to hear from any other source during such a time, than that of the medium conducting the seance. All other demonstrations are therefore out of order.

It is frequently asked why some mediums open their services with prayer and others do not. It has been suggested that some need it as a harmonizing influence, while others have an inherent mental or psychological potency that produces harmony in an audience without this effort. But often it is the audience that desires an invocation and sensitive mediums realize this and act accordingly.

Telling the truth and disfiguring it with prejudice is not true Spiritualism, nor is it the aim of Spiritualism to so place itself before the world. If there are a few reformers of this class in our ranks we decline to be judged by them. Spiritualism is a truly *spiritual* ism, and can harbor no prejudice to other isms without surrendering its spiritual appellation for a material or worldy one.

The "widow's mite" is more of a blessing to those in want or distress than the miser's gold; for one carries a comforting influence with it, while the other disturbs or brings influences corresponding with the aural surroundings of the doner. Therefore never solicit alms from the miserly or selfish for one in distress through sickness or one on the sick-bed.

SEND US NAMES OF SPIRITUALISTS OR FRIENDS WHO ARE INTERESTED IN OUR CAUSE THAT WE MAY SEND THEM A SAMPLE COPY OF THE BETTER WAY.

PERSONALS AND LOCALS.

F. S.—Accepted.

Next Wednesday evening, November 19th, a social will be given at G. A. R. Hall, to which the public is invited. Refreshments on hand. Music to begin at eight o'clock.

Mrs. Josephine Thase Ropp, Trumpet Medium, has removed from 432 Court street to 33½ Sherman ave., where she will be pleased to receive her friends, either socially or professionally?

Mrs. Reed, organist at Mr. Willis' seances, had her photograph taken by Prof. F. N. Foster, recently, and while sitting made a mental wish that a white lily be impressed as a brooch on the upper front of her dress. As she did not impart her desire to either the photographer or any other mortal being, the question is, how did the lily come there—for it was perfect and just where she wanted it? Photographing thoughts surpasses mind reading. It is one of the greatest phenomena of the age.

THE BETTER WAY, a leading spiritual paper published by the Way Publishing Company, in Cincinnati, grows in all that is strength and usefulness with each issue. It deserves a very liberal support, simply because of its usefulness and cleanliness in every particular.—Pomeroy's Advance Thought.

Satire cuts deeper than abuse.

Special agents of the department and postmasters, it is alleged, have received orders from Mr. Wannamaker to refuse admission to the mails to all papers containing advertisements or notices of gift enterprises of any sort, or the sale of prize packages or raffles of any kind, or any affair that embraces a game of chance, whether conducted for personal profit or benevolence. This order, it is held, will exclude from the mails papers in which church fairs and bazaars are noticed and make those who send them liable to fine and imprisonment.

B.—Our mission is to teach Spiritualism—not to combat Christianity.

The ladies of the Union Society of Spiritualists, with Mrs. Roth as chairman, are arranging for a dance, with refreshments, to be given on Wednesday evening, November, 19th, and to which it is to be hoped, all those interested in the welfare of the society will respond—either by donation or their personal attendance. Money is needed to keep up a first class organization and if the friends of the cause do not aid, who shall? A dance and supper will also be given on the 26th, in which the necessaries are also to be donated, and the more the better. Those who have no time to prepare anything may send a substitute in the form of cash to either the chairman of the committee, Mrs. Roth, or the treasurer of the society, Mr. Youmans—the former at 5 Riverview Place, Mt. Adams, city; the latter at Johnston Building, Fifth and Walnut street.

Remember, that if we are threatened with boycott to publish a story that has two sides to it, we shall also publish the other side when sent to us. There is at present something in embryo again of which one side has been told us with the request to print it. If such things be left to our judgement to publish or not, we can save people from trouble; but if they insist on appearing in print they must take the consequences.

The news of Mrs. Underhill's death did not reach us until Wednesday, the 5th—too late for the following Saturday's issue. THE BETTER WAY goes to press on Wednesday morning and was already printing when the news arrived. We are compelled to begin so early in the week to reach the Eastern cities by Sunday. Since then we have received a number of obituaries, which will be published in the order received.

Hugh O. Penticost says in Twentieth Century he did not vote because he wasn't going to vote for his own enslavement by a government of force. And as it is completing itself in this respect it ought to have a president to match. He therefore nominates John L. Sullivan as the next President of the United States.

J. H. Edmund, with the American Express Company for the past twenty years, has resigned to engage in other business.

As we like to become nearer acquainted with our contributors and mediums, we would request of them a copy of their photograph with autograph attached. It would also aid in the decoration of our office and serve as an introduction to visitors who frequently make inquiries concerning the physique of those whose names they have already engraved upon their hearts or memories.

Mr. Colby, the venerable editor of the *Banner of Light* recently passed his 76th birthday.

Jupiter Pluvius had control most of the time on Sunday last and interfered much with church-going people, as the manifestations of such a control were of a wet and muddy order. Mr. Emerson had an audience though—if not a very large one, an interested one at all events. His sermon did not extend over fifteen minutes and so the greatest part of the time was devoted to test giving, some of which were very good and made a lasting impression. The music was excellent and inspired many present to speak in praise of the same.—The usual afternoon services were held at Douglass Castle and Englert's hall, where the word of the spirit was dispensed to hungering souls.—Evening again found seekers after truth listening to Mr. Emerson, who, as usual, made some excellent hits through the inspirations of "Sunbeam" while giving tests. Next Sunday morning and evening Mr. Emerson again officiates at G. A. R. Hall, giving lectures and tests.—Not only did the weather affect church goers but spirit comers, the various seances for physical manifestations being seriously interfered with by the lowered barometric state and disappointed many of the mortals who attended. But the center of attraction on Sunday evening for seekers after phenomena is undoubtedly "at Willis'." Here some two dozen people were congregated to hear the voice of the spirit directly or independently of the medium—not through the medium as with Mr. Emerson. In this instance it is "John Morris" who addresses the "friends" or the circle. He first speaks through a trumpet or tinhorn suspended in midair, then materializes into human form, and, though not able to speak as loudly as through the trumpet, is enabled to whisper consolation to those whom he addresses. Besides him, "Ed Watters" showed himself to those who had the good fortune of being invited into the cabinet by the spirits. Of course, this privilege can only be accorded those who do not repel the spirits by too much skepticism—doubt being with many people an emotion of contempt and has the same effect on a spirit that it has on a mortal being. And to enter the cabinet with such a condition would be like looking into an empty barrel for a spirit. He would be *non est inventus*. It is not exactly necessary to have faith as some people believe—at the same time regarding this as an aid to the imagination—but simply to be passive and earnest as a scientist would be when investigating into new realms of existence. No scientific investigator has preconceived notions concerning his search, and especially not the positive assurance that he is either going to find nothing, and if he does it will be fraud. People who investigate Spiritualism with such a mental state will never be convinced, because to such the spirits will not come, cannot come for reasons already stated. However, through both Mr. Emerson and Mr. Willis the spirits can come to mortals, and those who will knock at the gateway of truth in an humble spirit will receive the light of immortality.

Take your stand by the altar of truth and be not led or driven thence by sophistry or ridicule.

NEWS ITEMS.

Chicago is to have a Masonic temple 21 stories high.

A rich petroleum field has been discovered at Kilkeel, County Down, Ireland, and a company has been organized to work it. That will give Ireland a little boom.

The Eiffel tower is the largest clock tower in the world, owing to a gigantic clock installed on the second platform. Experiments with the new pendulum will be made to visibly demonstrate the motion of the earth.

The publishers of the Leavenworth (Kas.) Times, have filed a suit of $10,000 against the post master for throwing out their paper from the mails on account of publishing a list of fair raffles. The claim is made that no law can forbid an American newspaper to print the news. But it can since America has adopted Russian laws.

Senator Stanford, of California, the millionaire, has of late years been a humanitarian. He puts $20,000,000 into a college and large sums of money into benevolent enterprises of various sorts. He was induced to do this by the ghost or apparition of his son who died a few years ago, and who in visions often appears and converses with his father, so says the Senator.—Kansas Herald.

The Catholics of Lowell made a great howl over the fact that the Freemasons were to assist in the laying of a cornerstone of a new public building in that city, while the Catholics of Wisconsin are howling for a Freemason by the name of George W. Peck, the candidate for Governor of Wisconsin, as the only man who can save their Church in the fight with "the little school house." Are the Masons of Wisconsin better than the Masons of Massachusetts?—Boston Investigator.

Geo. L. French, a Boston mind reader, followed Miss Young through various streets of New York—the young lady having seven minutes start on him and the mind reader being blindfolded. Despite the crowded streets and the various accidents that befell him—one in which he was knocked down and nearly run over by a car—he succeeded in finally running up against her, though very much exhausted and had to be cared for medically.

There is a fundamental principle underlying the independent movement in this campaign, and that is to apply purer morals and a higher intelligence to politics—not a scramble for office, but to protect the natural rights of every individual from the lowest to the highest—from the poorest to the most wealthy—instead of ignoring one and paupering the other, as is now done. This party would repeal all class laws and vote down all attempts at class legislation, and in truth make the Declaration of Independence a living reality instead of the unheeded or forgotten document.—The Herald, Alexandria, Neb.

A few weeks ago a five-year-old boy was run over, in the streets of this city, and had both his legs crushed. Subsequently his father made application to one of the courts, to be appointed guardian for his own child, for the purpose of bringing a suit for damages in behalf of the injured boy. The father's application was denied, on the ground that he was not worth fifty dollars. It was shown that his father was a sober, industrious man, but that made not the slightest difference; he lacked the necessary property qualification, and could not, under the law as interpreted by the court, be permitted to enter suit in behalf of his minor child. Comment on such a law is unnecessary. Every lover of justice and liberty will be able to characterize such a law himself better than we can do it.—New York American Standard.

Ten years ago Maggie Twomley, aged sixteen, lived happily with her parents in Logansport, Ind. She was the only child and was very handsome. One night years ago she threw a shawl over her head, saying that she intended making a short call on a neighbor. From that night she has never been seen or heard from until last night. The neighbor said that she did not call at her house that night. Detectives searched the city and country, but no trace of the missing girl could be found. Last night while the aged parents of the missing girl were eating their evening meal, having long ago given up their daughter as dead, the kitchen door flew open and before the bewildered parents stood their long lost daughter, haggard and careworn. The mother spoke to the daughter, but received in reply the laugh of a maniac, for such she was. To-day she was placed in jail and papers will be secured admitting her to the asylum. The girl cannot tell where she came from or who brought her home. It is a very strange case and will be fully investigated by the authorities.

Last week, Police Justice Duffy, in this city, received a severe rebuke from Judge Barrett, for having sent a woman to the penitentiary for a year, in a most arbitrary manner, for no offense, except that Justice Duffy considered her impertinent to him. The impertinence was drawn out by the fact that Justice Duffy insulted the woman in the court-room, calling her one of the vilest of names. The woman replied indignantly, and with a degree of moderation. But because she replied at all, Justice Duffy sent her to prison for a year. Friends interceeded in her behalf, and she was released under process of law. It was at the time of her release that Judge Barrett rebuked the police justice. Such judicial outrages are inevitable as long as the police justices have so much arbitrary power, and no doubt many of which the public hear nothing, occur.—Twentieth Century.

Of the picturesque Heligolanders their strange costumes and queer customs, C. Emma Cheney in Scribner writes: "The national costume is not yet discarded in this Arcadian isle, but is generally reserved for holidays and Sundays. Women look demure in short petticoats fringed with yellow, dark jackets, aprons of snowy white, and black poke-bonnets. As a fact, however, the bonnet is seldom seen except on dowagers, the head-gear of young women being a light colored shawl, worn Spanish fashion. The men wear top boots, blue trousers, white linen "jumpers" and sou'wester hats. But even they are seen more often in a quiet, conventional dress of some serviceable stuff. A bride's toilet is surpassingly strange, the chief feature being a tall hat or crown, elaborately ornamented with pins, and from which falls a fringed mantle. Even her personal finery, however, is seconded to the trappings of the bed, which is decked by herself and her friends in the bridegroom's house. The whitest of linen, plenty of lace, and doubtless a mountain of feathers, goes to make it sumptuous. Guests are bidden by the lovers together, in person. After the marriage ceremoney in the church the party repair to the new home and partake of a national cake, eaten with sauce of syrup and melted butter. When the merrymaking is over, the whole party go in procession over every street on the island. More eating and drinking and dancing and at last home.

LITERARY.

The Dawn. A monthly magazine of Christian Socialism and Record of Social Progress. Published by the Society of Christian Socialists, 36 Bromfield st., Boston. Single copies 10 cents.

The Problem of Life and International Magazine of Truth. A monthly devoted to Spiritual Science and philosophy as related to universal human progress, by W. J. Colville and A. A. Cheval lier. Unity Pub. Co., 574 Fifth avenue, New York. Single copies 10 cents.

Reminiscences by Lucy N. Colman with portrait. Also containing a biographical sketch of Amy Post with Portrait. Buffalo, N. Y. H. L. Green, publisher Freethinkers' Magazine.

Irrepressible Conflict; or the Battle between rich robbers and poor producers. By Moses Hull. Also "Your Answer to Your Life," or the riddle propounded by the American Sphinx; by the same author. Chicago, Ill. Published by the author, 29 Chicago Terrace, cor. W. 4th street.

The New Method is the title of a little book by Dr. W. E. Forest on hygiene, diet, exercise, etc. A parapraph in the preface from which the spirit of the book may be had, says: "We hold that the physician should be something more than a dispenser of pils, powders and plasters, and that his highest aim should be to teach the patient to care for himself by simple and natural means. The great feature of this book is teaching the patient how to perform these valuable curative operations. Every person ought to read it as soon during life as possible. Published by M. L. Holbrook and Co., 710 Broadway, New York. The book contains about 120 pages.

America's Perils. A careful consideration of the dangers besetting American institutions. By D. Lambert. Published by the American Standard Co., 5 Clay street, San Francisco, Cal. Price 5 cents, or $3 per hundred.

Phrenological Journal for this month contains much that is interesting to the general reader and should be found on every library table. Address, Fowler Wells & Co., 775 Broadway, N. Y., for sample copy, 15 cents.

Spirits are not called up by mediums "from the vasty deep;" a medium is not an evoker of spirits, by means of charms or spells, but when a clairvoyant describes a friend of yours, as beside you in spirit, that friend is not brought thither by the medium, for he does not follow the medium, but is attracted to you. You perhaps are not so organized as to be able to see spiritual forms or hear spiritual voices, while the medium's peculiarly susceptible condition enables him to see and hear sights and sounds produced by vibration on the atmosphere you fail to detect.—Colville.

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Correspondence.

Worcester, Mass.

November 2d the First Society of Spiritualists had the pleasure of listening to the Hon. Sidney Dean, of Warren, R. I., who is to be with us the five Sundays of this month. He was a prominent Methodist clergyman for more than thirty years—a man of large experience and ability. We look for great good to result from his labors.

Our orthodox societies are making frequent changes with their clergy, having settled four from Brooklyn within five months, and others from different localities; all are more liberal in their preaching, hoping it may continue to increase, and that our reformed Brother Dean will give them some new thoughts and lessons.

Indianapolis, Ind.

The Indianapolis Association of Spiritualists are having a kind of revival, old members renewing their membership, and new ones are coming in.

On last Sunday we had a grand lecture given by the guides of Bro. F. T Ripley, who, by the way, is taking the people by storm. The tests given through him are wonderful, and are setting the skeptics to thinking.

The subject on last Sunday was "Mesmerism, its good and evil effects," which was delivered in a very able manner, showing how easily one can be influenced by another.

On last Thursday the hall was well filled—mostly by skeptics—to hear Brother Ripley, who gave a short lecture, then psychometric readings, in which the good guides seldom fail "Jim," one of his guides, says we put a clincher to them. I believe they have falled but twice out of about eighty readings.

This Sunday we are having good audiences, although it is raining the people cannot stay away.

Our choir have several new songs and are giving us some excellent music. AJAX.

Louisville, Ky.

Unbelief is a blessed sign of progress, and it can never be better illustrated than by looking over the large audiences which are attracted to the Church of Humanity, so-called Spiritualism. We, Spiritualists, here in Louisville, have no reason to complain. We have overflowing meetings every Sunday morning and evening, rain or shine. The people at last seem to be determined to battle for the truth, which, at the present time, seems not to be very popular among the masses.

On the 9th we had two good meetings. Two-thirds of the congregation were investigators. And if we keep on in this line we soon will have to look for larger accommodations.

Our subject for the morning services was "Blind faith no comfort in the hour of grief." In the evening "Facts and evidence of an unseen power." Miss Lizzie Bayley, one of our hard-working pioneers in our noble cause, delivered both sermons in a masterly way, and a good many visitors left the hall wiser than they entered it.

I wish—yes all of us wish THE BETTER WAY still greater success. And now may the angels guard and protect us all. Fraternally,

GEORGE DREXEL, Vice-president.

Boston, Mass.

Abbie K. M. Heath writes: "At my Sunday morning developing circle held in Dwight Hall, 514 Tremont street, Oct. 5th, during the opening exercises, I felt a hand touch my left shoulder. Turning, I saw standing beside me Dr. James A. Bliss, and directly back of him a tall, majestic Indian, whom I intuitively recognized as 'Blackfoot,' who exhibited a great deal of pleasure at again meeting in a developing circle in Boston, saying he was attracted to me by a very strong magnetic current, and was coming to help me. In answer to a question as to what his medium, Mr. Bliss, would do in his absence, he replied, sadly shaking his head: 'Brave Bliss don't need me any more; Brave Bliss is in spirit land.' Of course this seemed all very strange and unreal—even when on Monday and Tuesday at my afternoon circle he confirmed his previous statement—on Wednesday giving a lady who belonged to the National Developing Circle a convincing test and messages from Brave Bliss, whom he had assured us had passed to spirit life. All this was confirmed, however, on reading the Banner of Light of Oct. 11th that Dr. Bliss passed to spirit life at 9 o'clock on the evening of Saturday the 4th—just fourteen hours before I saw him clairvoyantly in Dwight Hall. This test, coming as it did, is to me a most convincing proof of spirit return."

Eaton, O.

Our city boasts of a little over 3,000 inhabitants, but never having had any knowledge of what our mediums could do.

Last week while on a visit to Indianapolis I met Bro. C. J. Barnes of that city and invited him to spend a few days at my home. He came last Monday, 27th ult. and spent four days with us, giving circles, both light and dark, each night. His tests were very fine, consisting of independent voices, trumpet talking, music and materialization.

The people here never having had an opportunity of seeing and knowing anything about these phases of power became very much interested. One lady was quite overcome when her little baby boy made himself known to her by giving his name. A soldier came and made himself known, while the harp played "Marching Through Georgia."

The music was grand and pleased everyone—parties asking for the hymns, "Jesus Lover of My Soul" and "I Love to Steal Awhile Away" and "Home Sweet Home," and these dear old hymns that help to bring us nearer to the loved ones on the other shore.

Bro Barnes was here just long enough to wake up the people, but we hope he may come back again and give the people more of his beautiful tests.

As I am the only publicly avowed Spiritualist in this city you may know this was a feast to my soul. Yours, respectfully,

MRS. JENNIE SNOW.

Pittsburg, Pa.

Mrs. A. H. Colby Luther is with us this month, she is creating a decided sensation. The majority of our society, however, are with her heart and soul; for she is doing a work here that is beyond the power of any speaker we have previously had. It is solid food she is giving out to us, and placing us upon a platform of truth, and in that very element she brings is a current so swift that all that come within the influence is bound to go with the tide. What she has to say is in keeping with the essential principles of our freedom, and to weed out the object—church creeds and dogmas. She shows a feeling of righteous jealousy against any and all causes which militate against the welfare of American principles. And how solemn and terrible is the responsibility resting upon the parents and teachers of our land. Our minds are in good condition to receive this truth, for they are like plastic clay ready to receive that impress from her hands, which is sure to be eternal in its effect.

The amount of good Mrs. Luther is doing here cannot be too highly estimated. She is one woman among many, and only goes to show what a woman under favorable circumstances can do, and how much better it would be for the harmony and happiness of the human family if the sterner sex would throw off the dark conditions surrounding our mothers and our wives, and let them come out into the bright sunshine of our very existence.

Our hall is too small, and many are turned away, only to try again, and again.

S. A. GARBER.

New York.

I enclose a sketch of Mrs. Underhill, which you can use or not as it seems best. Others may have furnished a better one. If so this may go to the waste basket. I think now my address while here will be 128 West Forty-third street, at the home of Henry J. Newton.

Yesterday was a lovely day, and we had good audiences, especially in the evening, notwithstanding the many counter-attractions. J. W. Colville is holding forth on Fifth Ave., and has meetings two evenings between Sundays and two lectures on Sunday. Of course he attracts many.

Brother Newton is slowly recovering from the effects of poisoned feet and limbs, caused by exposure to a kind of wild hemlock last summer. He expects to be able to get out in a week or two.

We have fine music at the meetings and good order and attention.

Yesterday Mrs. Mott-Knight made her advent at the 3 p. m. meeting, and I hear she gave good satisfaction and some striking phenomena.

I think I wrote you of my engagements for December and January, and also for December, 1891, at Pittsburg. I have not yet closed my engagements for February and the spring months. Hoping your work may prosper, I remain yours truly, LYMAN C. HOWE.

The funeral obsequies of Mrs. A. Leah Fox Underhill (the eldest of the Fox sisters), took place last evening, the 4th inst., at her late residence, 232 West Thirty-seventh street, in this city, where she has made her home for more than thirty years.

Mrs. Nellie J. T. Brigham's touching invocation and heartfelt discourse was listened to by an assemblage of relatives and friends which entirely filled the spacious parlors and adjoining rooms.

Emblematic of her life, at the head of the casket which contained her earthly remains, was a large and beautiful cross and crown of flowers from her husband. Mrs. Underhill's long pilgrimage through life has been continually marked by the most generous and kindly acts toward the weary and friendless. To make others happy seemed to be her greatest aim; the poor and needy were never turned from her hospitable door empty handed, and her great sympathetic heart constantly went out toward the downtrodden children of earth. As a Spiritualist she remained steadfast and firm in her faith to the end. Her mottoes were "Live up to your highest life," "Listen to the small voice within," "Worship where love, not pride leads you, and you need not fear to meet your God."

Mrs. Underhill, in her many labors of love, was heartily seconded by her noble and generous husband. She was laid to rest on Wednesday, 5th inst., in Greenwood Cemetery, by the side of her sainted mother, whom she loved so well. Many friends and relatives of the family accompanied the remains to Greenwood. She will be greatly missed in her home, and by a large circle of devoted friends.

J. J. WATSON.

Because, during the past two weeks, nothing has appeared in this column from the Empire City, it must not be inferred that our spiritual teachers have wearied of the struggle and succumbed to an imaginary inevitable. Our people are still alive to the exigencies of the present, but in no other hall in New York, where the spiritual philosophy is expounded and its phenomena demonstrated, is this feature so evident as in Adelphi Hall, where the members of the First Society meet every Sunday. The services of the morning and evening are mainly occupied by some noteworthy lecturer, and the mid-day meeting is devoted to exhibitions of spiritual manifestations and experiences.

I was about to say that I was in the "vestibule of Spiritualism," but as I heard Mrs. M. E. Williams modestly remark some short time ago that she had not advanced any further, I know that I have not progressed as far as she, who has devoted her whole life to the subject, and find myself in a quandary for a definition of my relation to Spiritualism. I dislike the word "investigator," as such a person is always enveloped in the miasma of doubt. I will say, though, as one interested in Spiritualism—as one who for years had discarded generally accepted church dogmas and beliefs, because of something that seemed wanting—I am of the opinion that the afternoon meetings referred to are productive of more good in one-half hour than an entire evening occupied by a diversity of elocutionary talent. As an impartial onlooker, I believe that the actual presentation of the phenomena reaches the reasoning faculties of the audience more quickly and directly than a volume of ornate oratory.

This is the key to the success of the Sunday afternoon meetings in Adelphi Hall, and to Mrs. M. E. Williams's keen perception of the popular desire is due the credit. I regret very much that I did not have time to transmit you a full account of the 25th of October. In a word, it was a great meeting. Not since the anniversary celebration did I see so large a number of people assembled in the hall, nor enthusiasm so marked. Through the efforts of Mrs. Williams there was an exhibition of slate writing, given by Mrs. Mott Knight. At the word of invitation there was an avalanche of slates on the platform, and it was plain that all could not have a gratification of the wish most uppermost in their minds. However, there were many messages delivered in full view of those present, and one, with a general implication, was a reason of great satisfaction to Mrs. Williams, as it came from a person I do not recollect the name, but from what was said I know that in life he must have been a Spiritualist of a milk-and-water type who did not regard with favor the more advanced spiritualistic ideas.

I had also a pleasure of listening to a ringing address by Mrs. Williams in answer to the London Light on the "lingering phenomena" in the United States. Her reasoning was forcible, and did not leave a loophole for doubt that the phenomena is anything but a fact, testified by the millions, and which the press of the country cannot longer afford to ignore. Mrs. Williams was not thrown on theoretical subterfuges or suppositious arguments to prove the absurdity of the insinuation of the journal referred to, but cited cases that might be inquired into by any person with a mind to test the truth of her assertions.

The exhibition of slate writing and other subsequent proceedings were silent and decisive testimony in this respect.

Signor Succi, who is undergoing a forty-five days' fast here, was before the meeting, and explained, through an interpreter, that a spiritual influence sustains him through his periods of abstemiousness, giving him power of execution that could not be duplicated. So far the daily papers bear him out in this.

In regard to the slate writing, there is one fact that is worthy of mention, and that is that in no two instances did the communications appear to be the same writing and from the composition it was evident that the mind dictating one was very different in the other cases.

On Sunday morning 9th inst. Mr. L. C. Howe spoke on "Mediumship, its uses and abuses," and said it is the key to universal nature as well as to heaven. It is the key to all Scripture, and a perfect understanding of its laws, conditions, relations and capabilities, together with its historical line of evolution, will give a perfect solution to all the mysteries of God and to all the transcripts of ancient glory. It is the fundamental element in the advancement of art and literature and the elevation of the nations of the world. "Go ye to the world and preach the gospel," formed the subject of a long and beautiful discourse, in which was shown the wide divergence between the present-day Christian interpretation of the divine injunction if it were such and the meaning attached to it by the ancients. In the early Christian ages it was not supposed that endless woe would be the reward of unbelief in the divine teachings, but that immortality was revealed to man, and that he would have to outgrow the conditions in which he lived. The gospel, which implied "good news," did not alone teach survival of the spirit on the termination of his life, but it taught that improved conditions overbalanced blight, and that the joys of the future rose supreme over its sorrows.

In the afternoon there was a full attendance, and Mrs. Williams, who presided, made one of her impressive and pungent addresses, that breathed Spiritualism at every word. She particularly dwelt on mediumship, and said that its influence tends to make the people stronger, better and purer, and when the barriers of superstition and prejudice which surround the reasoning capacity of the people have finally become torn down, it will be acknowledged the world over that the saving influence of the humankind properly belongs to mediumship, and does not rest in the qualities of a mythical, vicarious atonement. Her address was frequently punctuated with applause, and an Episcopal friend of mine, by whom I was accompanied, who usually regarded my talks on Spiritualism with a benevolent air of sarcastic pity, admitted that Mrs. Williams was a wonderful earnest speaker, and had a power to carry her audience into her own way of thinking that not many speakers possess.

I was glad that such an excellent opportunity was afforded me to substantiate all that I had said of the phenomena; and through the cleverness of Mrs. Williams on the rostrum, and also through her activity in placing manifestations in the first rank, I have been able to make a "hard-shell" interested in the good work.

Mrs. Mott Knight gave a few exhibitions of her wondrous gift as a slate writing medium, and as one of the disinterested committee (because I am unknown to Spiritualists, in point of fact) who was asked to look into the conduct of the proceedings, I had to report what I have already said in the earlier part of my report. I may have something further to say about this in the future.

Mr. J. W. Fletcher, who reached the hall when the meeting was brought to a close, if he knew it, must have been immensely pleased by his magnetic powers. Many who were on their way out returned to hear his burning eloquence thrill the pulse of the assembled people with the fire of his spiritual ardor. To pass encomium on Mr. Fletcher's style of oratory and his truly spiritualized utterances would now be superfluous, but I hope I may have the pleasure to soon furnish you in full with one of those splendid addresses which transfix his audiences with delight and amazement.

Prof. Van Horn arrived from the "wild and woolly West," where reports say he has been doing good work, and spoke to the audience. There are many who will be glad to hear of the genial Professor's return to this city.

Mr. T. P. Bruce, Prof. Zalinsky and others spoke or recited their experiences.

In the evening Mr. Howe spoke to a large audience. W.

Brooklyn, N. Y.

The Conservatory Hall Spiritualists were greeted by their favorite speaker, Mr. J. W. Fletcher, who opened with a grand lecture on the subject of "Human possibilities, what are they, from the standpoint of a spirit?" The spiritual possibilities of to-day were not seen in the time of Plato. The man of the past ages cultivated his physical manhood at the expense of his spiritual, hence the Roman gladiators. In those days the people enjoyed the sports of the arena, the great trials and feats of strength, the grand physical manhood of the race; today this is all different. People are looking for their possible advancement spiritually. The possibilities of the human mind are far beyond our most sanguine anticipations. If we are defeated in the attainment of the objects of our ambition, we should thereby have gained a lesson in knowledge, and how to apply that knowledge in the culture of life. There are no bars, no curtains, no mysteries between us and our God. He is equally accessible to all. Mind possibilities require cultivation. To the illuminated mind there were no possibilities in the past that are not possible now and will be for all time, with far greater possibilities in the future. Those persons with Robert Ingersol's views are waiting for a Columbus to discover the possibilities of their spiritual natures.

We cannot place a value on human love—human sympathy; they are not bought and sold at the groceries; they are not marketable commodities, but without them the world would indeed be a blank. Modern Spiritualism is not here to pull down or to take the place of churches, but to call attention to and cultivate the god within us.

Spiritual manifestations are here to establish the fact of immortal life by direct communion with those who have gone before us into spirit life, and thereby prove to us the necessity of cultivating the possibilities of our own lives, while here, and thus to enable us to so live that the world will be better for our having lived in it. The eyes with which we see the physical state of existence, and the ears with which we hear its sounds are only the outward expression of our clairvoyant eyes and clairaudient ears with which, by cultivation, we can see and hear spiritually the possibilities of the future.

At the Sunday evening lecture the subject was the "Light and Shadows of Modern Spiritualism." The spiritual teachers illustrating to our secular friends the main points of the lecture in their own peculiar sarcastic manner, thereby returning the taunts and gibes of the press and the public in their own coin somewhat. A man may occupy a high point in the estimation of the public, may fill credibly any position of trust in the community. He may with Alfred Russel or Prof. Crooks be regarded as authority on scientific subjects, yet the moment he announces his belief in spiritual manifestations there is, by his auditors, a shrug of the shoulders and tapping of the head, indicating a weak spot. If sensitives could but tell the winning number in the next drawing of a lottery, or the winning horse in the next race they will be overrun with patrons of all classes. If a medium could tell by how many points this or that stock will rise or fall every broker would rush to their rooms. Did it ever occur to your spirit friends (for they are the ones you must expect to meet when you visit a medium would have but little to do in their celestial homes we all occupy them if they spent their time at horse races, the lottery offices, the stock board or like employment, in order to gain your points in gambling.

Spirit has its growth and development, and when we leave this physical form we find the exact place to which we belong spiritually. There will be no mistakes. We know as we are known. The churches have led us to accept Noah and his ark—swallowed Jonah and the whale, the loaves and the fishes, with many other very remarkable occurrences of 2,000 or more years ago, all of which, of course, is true; for have we not Bible authority for it, and yet if through slate writing or clairvoyance or other manifestations we get a loving communication from some dear one, it must come straight from the devil, and we will be contaminated by such associations. Notwithstanding the ostricism of the churches and of good society, Thomas Paine's ideas and his works are becoming very popular—even permeating the churches themselves. People begin to think for themselves, and to think is to reason and to reason is to investigate; investigation means the banishment of the orthodox heaven and hell of the past. The latter is cooling off very fast, and when you go to heaven it will not be upon the merits of others. Just imagine ourselves rapping on the doors and asking admission, saying, please God, I have been bad all my life, but Jesus was good, cannot you slip me in on his record. This would be a manly plea, and if well urged by the applicant might be effective with the ever-changeable God of the churches. With Spiritualists this is all changed; every individual stands or falls upon his own merits—each is unmistakably his or her own savior, and heaven is attainable by all.

At the Independent Club meeting, Friday evening the 31st, we were delighted by the recitation by Mother Walton, the oldest medium in Brooklyn, of the poem, "Griggsby's Station," by Whitcomb Riley. The poem was given in dialect, and in the particular quaint style, as rendered by Mother Walton, it was particularly attractive. The poem was not made less attractive by an address by S. D. Green on "Spiritual cultivation," which was given in his best train of thought after which there was a number of speakers and a very pleasant evening.

Saturday evening, November 1st, was the regular memorial service, which service is held twice a year by the Brooklyn Spiritual Conference. The rostrum being decorated with plants and flowers, as an offering to the friends of the conference who have passed to the higher life beyond, and whose goodness and memory are thus kept bright by those left behind. Mr. Wm. H. Bowen made the opening address, which was one of his best efforts. The atmosphere and decoration of flowers presenting attractive conditions for the highest and purest influences and thoughts.

The speaker held up to the view of his audience two views of death, and life after death, as understood by those who have investigated for themselves. According to the authority of the church, death enters into the world, through sin, under the wrath of an ever-merciful, loving God, and of course the penalty of the sin brought into the world was and is everlasting punishment, a plan of escape from which has been laid down as salvation from the wrath to come, through regeneration by the blood of Christ. When the great day of judgment arrives, and we are all assembled before the great white throne to meet our just deserts, the lines of those to be saved and otherwise, will be drawn through families and communities, separating the just from the unjust—God being no respecter of persons—without regard to family ties, human love or any of the bright and beautiful characteristics that make life worth living while here being of no consequence, expecting the mother who is thus separated from her babe or only daughter, or her son—her loving offspring, as well as the many other endearing ties to be thus sundered, to go on her way to the land of the blessed, singing hosannas to the ever-merciful and loving God.

As a contrast to this view, Spiritualism has entirely obliterated the idea of eternal punishment, and places every person on exactly the same plane. There is no such thing as a lake of burning fire, but all will attain to the same state of bliss—each and all meeting with their just deserts immediately after the death of the body, without waiting for an imaginary resurrection day, in some indefinite future, and from which condition in life we can go on, and on, through countless ages of progression—death being the natural result of mortal life.

After the lecture, which was certainly grand and worthy of publication in full, Mrs. Blake gave a number of very fine tests, and Mrs. Kurth followed with a clairvoyant description of a picture presented to her sight, and other speakers, all of which were particularly good.

We again have with us in Brooklyn that indefatigible worker, W. J. Colville, who is giving a special course of instruction in spiritual science of health and healing at Kingston Hall, corner of Kingston and Atlantic avenues. The fifth lecture of a course of twelve was given last night, the subject being "Faith, prayer and fasting," as essential to spiritual development, which was treated in his usual, masterly manner. Mr. Colville is certainly one of the grandest workers in the spiritual cause, which was illustrated last evening by the close attention of quite a large class of refined and cultivated people. DOCTOR.

Springfield, Ill.

Mr. John Q. A. Heyer writes: "Mrs. Jennie Moore, of Chicago, held four seances for materialization in Springfield at the residence of C. H. Freitag, 808 Enterprise street. The spirit forms came out full and natural, and were generally recognized by friends in the circle. They conversed in different tongues and were plainly audible—giving instructions and advice. One of the most prominent manifestations was the materialization of "Minnehaha," Mr. Freitag's control, who came fully materialized, and proved to be a very beautiful spirit. The medium's chief control is "Charles Murphy," and gives just what is given to him. Mrs. Moore goes from here to San Francisco, and our kindest feelings go with her."

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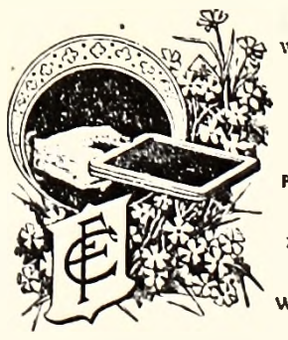
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Ladies' Department.

Written for The Better Way.

A Baby's Hand.

BY W. M. J.

A tiny hand, so frail and small and white,
I saw one day form on the window pane;
And as I sat and watched the fading light,
I saw it form and slowly fade again.

'Twas but a baby's hand, a little thing,
Yet, O, the change it brought to me!
It taught my soul, in songs of praise to sing,
For this, our faith, so grand and free.

That baby's hand has led to paths above
My footsteps, faltering and weak and slow;
Has taught me heaven is but the name of love,
And love is all the heaven that angels know.

O baby mine! Thy blessed angel hand
Has raised the veil that hid thy life from mine;
And thou hast shown the lovely summerland,
Disclosed to me thy spirit home and mine.

And when I, too, shall pass away from earth,
I know thy angel hands will clasp mine there,
And, in spirit, greet the spirit's birth,
Where everything is beautiful and fair.

Written for The Better Way.

PROGRESS.

BY MYRA F. PAINE.

The world moves. Yea, verily, that which has seemed immovable is swaying backward and forward. Stagnant waters are stirred by the unseen forces of nature, and are throwing off upon the atmosphere the effete accumulations of centuries. Thought, the most potent of these forces, is throwing out its tendrils and clasping with firm power the sentinels upon the watchtowers. Old things are crumbling away, "behold, all things shall become new."

The Congregational minister in our town has advertised and is delivering a series of sermons; the first one on "Christianity a Practical Religion," and the second, "The Underlying Causes of Crime." Being of an investigating turn of mind, and desirous of keeping pace with the thoughts current around me, I went to hear the latter discourse, and was happily surprised to hear a very outspoken, rank temperance discourse.

The speaker made the assertion that "despite our churches, our organized charities and our schools, statistics show that crime is steadily on the increase. Such being the fact, should there not be a place in our Christian pulpits for some other kind of preaching besides smooth lullaby talk which breathes of peace when there is no peace?" The speaker considered intemperance and its concomitants the principal cause of the crime in the world to-day, and spoke earnestly and feelingly of the duty of professed Christians voting as they prayed for the kingdom of heaven to come upon earth.

While I could not feel that the brother had gone deep enough in search of the "cause," yet it was such an evident advance from an utterance I heard from that same pulpit from the minister who preceded this one that "the Christian pulpit is no place for liberal thought," that as I looked at that congregation of intelligent people, I could but feel thankful and think it a good omen, that so long as they must have some one to do their thinking for them, they have a watchman now who sees it his duty to blow the horn of warning to the people and give them the truth as he sees it, "even though it should conflict with some of their preconceived notions and prejudices."

When a man really begins a search in earnest after truth, he is not apt to stop until he does reach bed-rock, unless considerations of bread and butter become too strong for him.

I felt like leading him further in his investigations by asking him the cause of intemperance.

To me, intemperance seems an effect of a cause reaching far back of this present generation. It, in turn, becomes a perceptible cause of a large percentage of the crime brought to the surface. But it is better to get a superficial view of truth, even one little glimmer of it, than to be blind entirely.

As the world keeps on with its revolutions, it keeps bringing to the surface the false systems, not only of religion, but of government and society, and the thought currents keep beating against the superstitions which have formed the barriers that have bound, as with iron bands, the intellect of humanity and blinded the perceptive faculties, until the power to see whither we have been drifting has lain dormant and seems almost impossible to be aroused.

Woman, with her keener perceptions and quicker intuitions, is steadily and surely throwing off from her shoulders the mantle of fear and degradation with which the traditional curse has bound her mentally and physically, and is asking with a voice that will not be stilled, why and whither?

As she always had the credit of being at the bottom of all the mischief ever done in the world since her supposed first effort to obtain knowledge by partaking of the fruit of that tree upon which knowledge grew, and as she also exhibited in that first experiment her entire unselfishness and willingness to divide with her companion, surely he need not at this late day fear she will reverse her characteristics and claim the whole of the tree of knowledge and the credit for all the so-called evil any more than all the so-called good. She has always been willing to divide.

To-day, she does not ask for the entire jurisdiction of government, either in the nation, in the town or in the home. She only asks for her half of the apple, to be allowed to enter the arena of life in all its departments on an exact equality with man.

He has always conceded her the right to be punished by the laws which he has made. Now she is arousing to the fact that she needs to have a voice in the making of those laws, or at least in the choice of the men who shall make them. The desire to have a voice on the temperance question has been the entering wedge which has opened the eyes of the leading thinkers—both men and women—to the fact that more than one question is waiting to be solved by the united voice of the entire human family.

One-half can no longer speak for the whole. But the unrepresented half must ceased to be governed by fear and arouse themselves to the consideration of every question which bears upon the interests, not only of the present generation, but of the generations which are to follow us.

If our forefathers and foremothers had not braved the dangers of an unexplored ocean, we, their descendants, would have been born under the same monarchial and priestly government which had become unendurable to them. They braved the deep ocean, endured the privations of a new country, and fought the battles which freed them from a government which held them in perpetual serfdom. Was it for themselves alone that they endured all this? No, they were looking into futurity, for the children which should be born to them, and the childrens' children, for those who in the future should inhabit this beautiful western country, for those of us who today are so fond of boasting of our America, "the land of the free and the home of the brave."

But even with all their revolutionary valor it did not seem to enter into their minds that they had secured freedom to only a small portion of those already inhabiting this new land. Colored men and women and white women were still unrecognized as citizens. It took another four years' war to strike the fetters from the colored man, and how we Americans have boasted that chattel slavery was ended! The black man and the red man have become citizens. Foreign paupers are easily naturalized, and have just as much power in making the laws as those born on our soil, but woman, the mother of all voters, no matter how intelligent or self-supporting, still has no claim to citizenship.

The framers of our constitution did a grand and noble work, but they could not do all that should ever be needed. Conditions have changed. The women of our day do not need the protection of their fathers and brothers from foreign foes, but they do need protection from foes nearer home, from customs which rob them of their womanhood and class them with idiots and paupers.

We have often been told that woman has political influence by training her boys at home and by her power over her husband through her love nature and her silent fulfillment of her wifely duties. With all this influence, through generation after generation, our public offices continue to be filled by men of such moral caliber that Dr. Lyman Beecher, not long since, felt called upon to pray, "O Lord! grant that we may not despise our rulers, and grant that they may not act so that we cannot help it."

When woman's influence ceases to be an entirely silent influence, but becomes outspoken, and she claims the rights of a human being and a citizen, we shall find many of the most potent underlying causes of crime have disappeared, the crimes themselves will have ceased, jails and penitentiaries will no longer be in demand, but in their place, centers of education will radiate their lines of light and wisdom, and a new era will be ours.

Written for The Better Way.

MISS CORA DENNY.

BY H. W. ROOVER.

Since the retirement of the inimitable Jesse Shephard from the exclusively superlative representation of the highest phase of musical phenomena for a literary career, we have been hoping for the advent of some gifted one to fill this regretted vacancy thus, to the world's sorrow, made. With this hope came the mention of Miss Lina Crews on the Pacific Coast, of whom we still see some notice, but whose development does not seem to have kept pace with the needs of the cause, though she may yet rank as a star of the first magnitude.

Cora Denny has been playing only seventeen months and has sung but three months, yet her performance is worth going a long distance to hear. When it is considered that Mr. Shepard played his first real music only after a two years' training at the hands of his guides, Miss Denny is truly a wonder.

A girl of eighteen, yet very childlike, quiet and retiring, it is interesting to observe as she enters upon her work an entire absence of fear or nervousness. With a most complete abandon to the control, she at once displays the most skillful and delicate touch of the accomplished musician of long training, and the general performance is one of great interest, while in the course of the evening she will at times produce passages like those of Mr. Shepard, which spontaneously unite the listeners in one breathless hush of awe-indescribable combinations of sweet sounds, unlike any music on earth.

That the unseen artiste is Liszt I can readily believe, as, having often heard his ever-to-be-remembered playing through the organisms of two other sensitives, his style is unmistakably identified. So, when the analysis of this girl-child's ordinary voice is made, and the time of its training by the immortal Jenny Lind is taken into consideration, the spirits' claim, too, in this direction does not seem without reason. The qualities required for the sudden transitions of the voice, the ease with which these are made, the rapidity and precision of their execution, the volume of sound and the magnetic life and intensity of the outbursts of melody, all indicate that the sensitive is operated on by a very superior mind, if not a genius in vocalization.

Without musical education, she plays neither by note nor by ear, but it comes to her, as with matchless skill she performs or sings the most difficult music—classical, sacred and operatic—the pieces being seldom recognized, all of her work being genuine improvisations, and the words sung frequently in languages other than her own.

We shall hope and pray that the destiny of this gentle girl shall in the near future be a most brilliant success, and thus be the means of bringing joy to the hearts of thousands who are interested in one of the most elevating and inspiring of Spiritualism's phenomenal phases in music, the gift of gifts divine.

MISS JENNIE LEYS.

To the First Society of Spiritualists of Philadelphia befell the golden opportunity of re-introducing to the public the gifted inspirational speaker, Miss Jennie Leys, who, fifteen years ago, retired from the lecture field, and for a time resided in Los Angelos, California, almost secluded from the world.

Her re-entree upon the rostrum has been heralded by a spontaneous welcome, and the delight of many of her former friends, and well-wishers who never before had the privilege of hearing this worthy lady. Miss Leys has lost nothing of her attractive power and excellence, and has developed a thrilling grandeur of diction in the more profound dissertation of occult themes and revelations. Here is indeed one who, by her lofty teachings, amiable bearing, irreproachable deportment and genial communion with the masses, fully reflects the divine purpose and gladdening mission of Spiritualism. The maxims inculcated, the inspiring sentiments expressed by this beloved sister, are deep, searching and powerful, leading the oppressed heart, thirsting for the living truth, to the chrystal fountain that flows forever. Endowed with a noble and gracious presence, Miss Leys appears to advantage upon the rostrum.

Under the inspiration of the hour, she appears as one transfigured. Her flowing, graceful diction, superb manner, distinct enunciation and sweetly modulated voice, audibly heard in its softest articulation, amply demonstrate in this instance the ideal of what a public speaker should be to attain to special notice and to win the esteem which Miss Leys has received during her engagement in that city.

One grand and marked trait in this inspired reformer's organism, which, by innate growth and spiritual guidance, is pre-eminently outlined, is the magnanimous condition of a soul of honor, which will not tolerate, under any pretext soever, the detracting story of the idle gossiper or sensation monger, seeking to defame the human character, to be imparted to her. She will not disparage, by word or comment, the humblest of her fellow creatures in their retarded efforts to outlive their imperfections. To her every human being is equally worthy of consideration in her estimation of illimitable possibilities of the immortal soul, notwithstanding the anti-natal, abnormal conditions or crude environments under which many an unfortunate brother or sister may be suffering in painful silence.

Sunday, October 26th, closed the engagement of Miss Leys with the First Association. She will remain, however, in the city and give sittings for a few weeks, when she will go to Portland, Me., and lecture there the last two Sundays in November. Afterwards she will appear at Lynn, Mass. May the good angels guide and protect our dear sister, and bless her with strength and courage to proceed hopefully in the glorious task to which she has already devoted the noonday of a life-time.—Alcyone.

Written for The Better Way.

A Suggestion.

BY MRS. N. E. BOWN.

Let the sweet fragrance of our loving words and deeds fill the lives of our friends while we have them with us. We are too thoughtless as we journey up the hill of life; too unmindful of the weak and weary ones at our side who need a word of cheer to make them braver and stronger for the strife. If there are smiles, sunshine and flowers all about us, we may not grasp them with a miser's hand and lock them up in our hearts, but share these blessings with those who are less fortunate. May the low, sweet prelude of our love find its way into the shadowed lives around us, and draw them nearer the light of spiritual truth which gilds the summit of every gloomy cloud.

"Then as up life's hill we journey,
Let us scatter all the way
Kindly words, to be as sunshine
In the dark and cloudy day.
Grudge no loving word or kindness,
As along through life you go,
To the ones who journey with you,
If you love them, tell them so."

There has been a great demand for the October *Arena* in religious circles owing to the paper which appears in this issue from the pen of Prof. Sheridan P. Wait on "The Symbolic Characters of the Old Testament." The interest which this paper has created indicates that the spirit of inquiry is permeating every religious body.

MEETINGS.

BOSTON.

Dwight Hall, 514 Tremont street, opposite Berkeley. Spiritual meetings at 2:30, with developing circle at 11 a. m. Good speakers and mediums. Music by Prof. Frank. Mrs. Dr. Heath, conductor. Office Hotel Simonds, 26 Shawmut ave.

The Echo Spiritualists Meetings will be held in America Hall, 724 Washington street, at 10:30, 2:30, 7:30 and Thursday at 2 p. m. Unexcelled test and speaking mediums. Music. Dr. W. A. Hale.

Twilight Hall Spiritual Meetings, 7 and 9 Washington street at 10:30 a. m. and 2:30 p. m. E. Cobb, conductor.

Eagle Hall, 616 Washington street. Spiritual meetings at 10:30, 2:30 and 7:30. F. W. Mathews, conductor.

First Spiritual Temple, Newbury street. School at 11 a. m., and 2:30 p. m. Public invited. Seats free.

BROOKLYN, N. Y.

Conservatory Hall, Bedford avenue corner of Fulton street. Public meetings are held Sundays at 11 a. m. and 8 p. m. W. J. Rand, Sec.

The Independent Club meets every Friday evening at 8 o'clock at Bradbury Hall, 250 Fulton st., where all are welcomed. Daniel Coons, Pres.

The Progressive Spiritualists hold their weekly conference at Everett Hall, corner of Bridge and Willoughby streets, every Saturday evening at 8 o'clock. All invited; seats free. S. Bogart, Pres.

A Conference Meeting is also held every Tuesday evening at 8 o'clock at Bradbury Hall, No. 250 Fulton st. Good speakers and mediums. No admission and all welcomed. Mrs. S. Smith, Pres.

Spiritual Union, Fraternity Rooms, cor. of Bedford avenue and South Second street. Meetings Sunday evening at 8 o'clock. Services by good speakers and mediums under the auspices of the Ladies' Aid Society. Mrs. M. Evans, Pres.

Meetings are held every Sunday evening at 8 o'clock in the parlors of Mrs. Dr. Blake at 251 Franklin avenue near DeKalb.

CINCINNATI, O.

The Psychic Research Society meets every Sunday afternoon at Douglas Castle Hall, northwest corner Sixth and Walnut, at 3 o'clock. Admission free. Good speakers. All invited.

The Society of Union Spiritualists meets at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:30, and in the evening at 7:30. Good speakers and music. Morning services, free; evening, 15 cents.

The Spiritual Progressive Society meets at Englert Hall, 67 Marshall avenue, Camp Washington, on the first and third Sunday of every month.

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CHICAGO, ILL.

Martine's Hall, 55 South Ada street, Mrs. Cora L. V. Richmond will lecture at 10:45 a. m. and 7:45, every Sunday. Dr. Bushnell, Pres.

Mediums' Society, Douglas Hall, Thirty-fifth st., near Indiana avenue. Lecture at 2:4 p. m. every Sunday. Edwin Jones, Pres.

People's Society, Bricklayers' Hall, 93 South Peoria street, at 2:30 p. m. every Sunday. G. L. S. Jenifer, President.

Fifth Avenue Hall, 116 Fifth avenue. Meeting at 2:30 p. m. every Sunday by Mrs. B. H. Gill.

Spiritualist services every Sunday evening at 8 o'clock at Bricklayers' Hall 93 South Peoria st. Mrs. S. F. DeWolfe, President.

Metcalf Hall, 129 Twenty-second street. Developing circle in the afternoon and tests and psychometry in the evening.

Progressive Spiritualists, Bricklayers' Hall, 93 South Peoria street on Sunday at 7:30 p. m.

COLUMBUS, O.

The First Spiritual Ladies' Aid Society hold their meeting at Masonic Temple on Third street, Wednesday evening. Mrs. H. Colt, Pres.

CLEVELAND, O.

The Lyceum meet at Memorial Hall; services every sunday evening. Thomas Lees, Secretary.

CAMBRIDGEPORT, MASS.

Cambridgeport Association of Spiritualists meet every Sunday evening at Odd Fellows' Hall, 548 Main st.

DETROIT, MICH.

The People's Progressive Spiritual Society holds services at 31 Monroe Avenue every Sunday. Edgar Sutton, Secretary.

FITCHBURG, MASS.

The First Society meet every Sunday afternoon and evening. Mrs. E. S. Loring, Secretary.

FT. WORTH, TEXAS.

The First Spiritualist Society has been organized. The Ladies' Society meets every Wednesday afternoon. W. H. Rollins, 916 East Fifteenth st.

GRAND RAPIDS, MICH.

The Religio Philosophical Society meet every Sunday evening at 7:30, at Greenwood Hall, 64 Canal street. Dr. C. D. Thomas, President.

INDIANAPOLIS, IND.

The Indianapolis Association of Spiritualists meets every Sunday morning at 10:30 and in the evening at 7:45, at Manson Hall, cor. Washington and Alabama streets. Thursday evening at 7:45. The Mediums' Home Society meets at English's Hall, North Meridian street near the Circle. Sunday morning at 10:30 and in the evening at 7:30. Tuesday evening at 8:00 o'clock. D. A. Ralston.

MINNEAPOLIS, MINN.

Minneapolis Association of spiritualists meets every Sunday at 624 Hennipin avenue. Children's Progressive Lyceum 10 a. m., fact meeting 11 a. m. and lecture at 8 p. m. No admission to any of the meetings. Miss A. A. Judson, Pres., 711 1st ave. S.

NEW YORK, N. Y.

The People's Spiritual Meeting every Sunday evening at Mrs. Morrell's parlor, 310 West Forty-eight street. Mediums' meeting Tuesday 8 p. m.

The New York Psychical Society meets every Wednesday evening at Sixth avenue. Speakers and mediums always present. The public invited. J. S. Spires, president, 26 Broadway.

The First Society of spiritualists convenes every Sunday at 10:30 a. m., 2:45 and 7:30 p. m. at Adelphi Hall, corner Fifty-second street and Broadway. Good speakers and good music morning and evening. Fact meeting in the afternoon.

NEW BEDFORD, MASS.

The First Society of spiritualists meet every Sunday afternoon and evening.

NEW ORLEANS, LA.

The New Orleans Association of Spiritualists meet at the hall of the Army of Northern Virginia, 89 Camp street, every Sunday evening at 7:30. J. W. Allen, President.

PHILADELPHIA, PA.

The First Association of spiritualists meet every Sunday at 10:30 in the morning and 7:30 in the evening at the corner of Eighth and Spring Garden. Joseph Wood, President.

Keystone Spiritual Conference meets every Sunday afternoon at 2:30 at the northeast corner Ninth and Spring Garden st. J. W. Rowlandson, Pres.

The Second Association of spiritualists meet at their church on Thompson street, below Front, every Sunday 2:30 p. m. Conference and Lyceum. Wm. Abbott, Secretary.

Fourth Association of spiritualists meets every Sunday evening at 7:30 at Keystone Hall, Third and Girard ave. Mrs. M. Brown, Pres.

Circle and conference every Sunday at 2 p. m. and 7:30 p. m. at southeast corner Tenth and Spring Garden streets. Mrs. Ryan, Pres.

PITTSBURG, PA.

The First Spiritualist Church of Pittsburg has lectures every Sunday morning at 10:30 and in the evening at 7:45. Children's Lyceum at 2 p. m. at their hall, 84 Sixth street. J. H. Lehmeyer, Sec.

PROVIDENCE, R. I.

The Progressive Association meet every Sunday at Slade's Hall, at 2:30 and 7:30 p. m.; Lyceum at 1.

PORTLAND, ME.

The First Society meet every Sunday at Williams' Hall at 2:30 and 7:30 p. m.

SARATOGA, N. Y.

The First Society meet every Sunday morning and evening in the Court of Appeals' Room, Town Hall.

TROY, N. Y.

The First Society of Progressive Spiritualists holds meetings every Sunday evening at 7:30 in Keenan Building, corner Broadway and Third streets. Ladies' Society and supper every Thursday.

Progressive Spiritual Association No. 2 meets at Star Hall, corner of Fourth and Fulton streets every Sunday. Entrance on Fulton street.

WORCESTER, MASS.

The Association meet Sunday evening at 7:30.

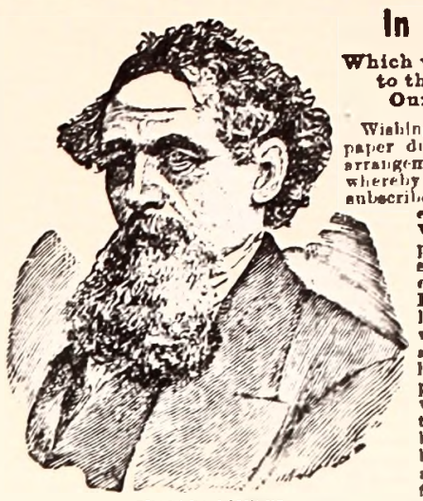
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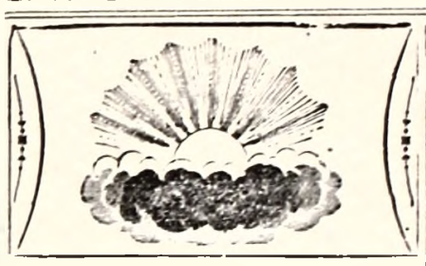
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THROUGH THE CRUCIBLE.

An Inspirational Story.

BY J. WHITTEMORE, M. D.

CHAPTER XVII.

(Continued.)

After he got partially quiet Mrs. La Rue took the doctor aside and said: "Last night a woman came to me and requested me to meet her at your office this evening at 7 o'clock. Do you know anything about it?"

"Yes, but only this, last night a boy came to my office and handed me a note, asking that two ladies might meet at my office to-night for consultation. No name was signed and nothing said whether they wished to consult with me e with each other. But as you are one of the parties I shall see that a room shall be in readiness for you."

She thanked him and left the room. There were two upper rooms in the office building; one was a little bed room where his office boy usually slept, and a larger room—a little hall where a club of doctors often met for consultation and experiments. It contained little except books and some chemical apparatus. This room was swept, warmed and lighted at an early hour in the evening. Harvey knew very well wl o both of the ladies were, but had no idea of their business.

That afternoon while Mrs. La Rue sat musing over matters she met another surprise. It was quite as unexpected as the visit of Jeanne Le Sueur. It was this: A servant brought her a card bearing the name of "P. P. Phillips, M. D., of Boston, Mass." Mrs. La Rue remembered the doctor pretty well; but to her cautious soul the question came up, has this call anything to do with last night's visit? She could not see how they could be connected, so she said, "show Dr. Phillips in." The meeting was apparently cordial. Both had grown old since they last met each other. After some general, common-place talk, the old doctor pitched abruptly into the subject that had called him to the house:

"So my old friend, Grant, is dead, and you married Louis La Rue, and have been divorced from him; and I am told that your oldest son is very ill. You have experienced many changes since we last met."

"Yes, Dr. Phillips, no one can imagine how much I have suffered since I married Mr. Grant."

"Yes, I think you must have suffered and your predecessor—the first Mrs. Grant—was also a sufferer, and she was a most excellent woman. Her life was cut short by the wrong doings of others."

Mrs. La Rue winced visibly, and said rather feebly, "no doubt she suffered—none are wholly exempt."

"Then that boy—that beautiful boy—that was born when the good woman died—has the mystery about his death ever been cleared up, Mrs. La Rue, I believe that's your name?"

"Oh, yes, doctor, the body was found in about a week."

"Alas! then that wretched girl did really murder that beautiful child of my dear friend. And was one thousand dollars and that paltry watch and chain all you gave her for so foul a deed of murder, and the watch belonged to the boy's mother. It was a horrid crime for both of you!"

"Dr. Phillips, what do you mean?"

"Oh, you are trembling, and well you may tremble. I have sometimes hoped that the girl was not so bad as her mistress, and that she had somehow contrived to save the boy, and that he might some time or other turn up alive. But if he was actually murdered then I must proceed to the business that called me from Boston. Woman, you must not escape! This is bad business, but duty calls and I must proceed."

Mrs. La Rue now assumed a hard, determined—even bold appearance, and said: "What do you know about this matter, and what business is it to you anyway?"

"What do I know! why I know all about it, Madame La Rue. The girl has made a full confession, and now that you say the body was found everything can be proved: that was the only missing l nk in evidence. I came, hoping there might be some way of escape—hanging is dreadful!"

The suffering woman turned pale as death and groaned aloud. At last she rather groaned than spoke. "Would to God the child was alive. All I have should be his. Alas! alas! "Oh, doctor, is there mercy?"

"Yes, madam, we are all disposed to show you mercy. Now, if you make no attempt to escape, or to do yourself or anybody else any injury, you will not be molested while your son lives. You must be careful, for you will be closely watched, and if you attempt anything it will be all the worse for you. Everything is fixed and resistance is vain."

"Do you know where Jeanne Le Sueur is, doctor."

"She is not far away, as you well know. She will agree to all I have said. She is disposed to mercy, and will wait. But if you show any disposition to be ugly, then look out. I shall see you again before very long."

Then he abruptly left the house. Mrs. La Rue felt herself in great peril, yet she was not so hopeless as most persons would have been in her situation. She had great dependence upon the power of money. If Jeanne and Dr. Phillips were both poor, as she hoped they were, her escape seemed probable. She would meet Jeanne to-night and purchase her silence at some price. If she failed in this she would consult her own lawyer, Mr. Pendleton. But if worst came to worst, she would die—she had the means at hand, if needed.

All this time Dr. Harvey was vainly trying to guess who his stepmother could be. Marion was very anxious to give him the light she had, but was deterred by the advice of Anne Neisen. Had the doctor had less business on his hands he might have thought the matter out sooner, but his heart and hands were full of business. The condition of Julian Grant occupied much of his attention. He had little hope of saving him. He had never yet heard that Julian's mother was Charles Grant's second wife, or learned a word about the lost or murdered boy. In all that Mrs. Frisbie had told him there was not a word that turned his mind in that direction. Mr. La Rue, of course, knew of the murdered boy and stolen money and watch. Marion simply told her father that a woman had been found who was supposed to be the one who stole the money and watch. But it concerned him very little. Mr. and Mrs. Princton were only partially cognizant of the facts. The main fact they had never even thought of at all. As yet only five persons knew whose picture that watch charm contained, or who was Dr. Harvey's stepmother. These were Marion, Anne Neisen, Maggie Kelly, Mrs. Frisbie and Dr. Phillips. Dr. Harvey could not for his life divine what Mrs. Frisbie and Mrs. La Rue could have to do with each other.

[To be Continued]

AN INTERESTING EXPERIENCE.

To the Editor of The Better Way.

Perhaps what I may say will influence some brother or sister who has lived as I have so long in darkness to seek light and investigate and embrace the beautiful phenomena of Spiritualism. From my earlier childhood until within the last three years I had read something concerning this light which has come to bless humanity, but with my blinded, foolish skepticism I would not and did not believe in the truthfulness thereof, although abundance of proof was presented to me and by those who were and had been my nearest kindred and dearest friends, viz, my mother on the other side of life and sister then on this. While proof was offered by them and by others, still I would not believe and my dear sister told me that she would never give up the mission of converting me to the faith so long as life remained in me. In a few years she passed over and true to her pledge she worked with loved ones long gone before for several years unknown to me, working in harmony with the peculiar characteristics and idiosyncrasies of my nature I was compelled (the why I could not then tell) to go from my home in Kansas to New York to see a distant relative for no other purpose that I have ever been able to see than to ascertain the name of the oldest relation I then had, who was then living in the Northwestern part of Iowa. And such was my desire to gather information concerning my family that I then or soon thereafter went to see this relative in Iowa, who was living with her daughter, Mrs. Andrews, of Sioux City, whose family were firm, staunch believers in the beautiful better way which our spirit friends are trying to show us in which to travel.

While at that home, not wishing to be thought boorish, I sat in the circles with them, and also attended for a few evenings a school devoted to the instruction of those desiring the new light, and while with that family and by their influence and with their persuasion, I at last attended the Mount Pleasant Park camp meeting in 1888 and became acquainted with that noble, grand, gifted devoted sister Mrs. Olive A. Blodgett, who is possessed of fine, rare gifts of sight beyond and through the thin veil which separates the present life from the beautiful beyond, and possessing them is able to carry conviction of the truth to the most hardened skeptic, the severest of whom was I.

Within a few moments after my first interview, although she was in a greatly depleted physical condition, she having only the morning before met with a serious accident, whereby she obtained a fractured arm and the other nearly as severely injured and her physical condition greatly exhausted. Yet in that adverse situation her spirit friends in connection with mine set to work to make me a better man. Knowing my unbounded skepticism and to remove the same that they must produce evidence which would be recognized in courts of law, produced chemical psychography and electric writing on slates signed with the familiar signatures of four of my sisters who had passed to the beautiful beyond, whose signatures I could testify to in court, and the beautiful, grand advice given at that and subsequent times equaling any thing ever told from the sacred desk. Also at this first time the spirit forces of Mrs. Blodgett produced between the slates upon which said communications were written and at the same identical time, beautiful, sweet, fragrant flowers fresh with the dew upon them, permitting me to have hold of the slates all the time so that I would know that there could be no deception offered me, it was produced in daylight, the sun shining brightly.

This was done in a few moments after I had met Mrs. Blodgett and she perfect stranger, not knowing that I had a sister on the spirit side of life. Much more, a great deal more was given to me at that camp meeting, and much has been given to me since that time, and it took a good deal more evidence than that herein before mentioned to remove my almost unheard of skepticism. I had been guilty in my earlier life of saying harsher and more cruel words against Spiritualism than had been uttered by scarcely any other individual.

At that meeting I also met our dear brother, Prof. Loveland, and many other good, noble, true brothers and sisters to whom I am greatly indebted for the assistance rendered in elucidating the phenomena, making the way plain and removing the doubts of ignorant skepticism.

To recapitulate, who will dare say it was not my spirit friends who impelled me to make the trip from Kansas to New York to see the only person who could give me the address of the oldest relative I had and creating in me the desire to see this old lady over eighty years old who was living with the only family in the world who could have induced me to visit the Mount Pleasant Park camp meeting, and there meet the noble, gifted Mrs. Blodgett, who at that particular time had met with the accident and in that depleted condition, scarcely able to sit in a chair, in the which I was unable to offer a single excuse or objection to the honest, truthful manifestation produced for my benefit, weakened and sick as she was with fractured arm and bruised body, there was no possibility for deceit, for I had washed the slates, she holding one set and I another, I would be compelled to doubt my own existence if I should offer the possibility of fraud.

My spirit friends have frequently told me that knowing my skepticism they would be forced to proceed in such a way as to offer not the slightest chance for fraud or I would not believe, hence they told me that they planned my visit and forced me to make them in order that they could bring me to that family who could and did persuade me to visit the camp meeting, and brought me in the presence of Mrs. Blodgett at a time when I could see that it was utterly impossible for her to practice fraud and finally forced me to adopt the faith.

I have since learned to know Mrs. Blodgett and can say to the skeptic "go and see her and you will be convinced as I am." She is honest, true, noble, grand, and unable to stoop to fraud or deception.

Respectfully, IRA D. BRONSON.

Written for The Better Way.

A BEWITCHED GRAPEVINE.

BY S. T. SUDDICK.

A merchant of German extraction and Jewish descent, living and doing business in Cuba, sat, for the first time in his life, at a spiritual circle, in my parlor recently, and told a circumstance that happened in his boyhood days in the old country, that he said he never told before, and he vouches for its perfect truth. He said:

"When I was a lad, and lived in the city, an old old woman lived and owned property adjoining our house. She was old, toothless, hook-nosed, sharp-chined and wrinkled, and the owner of several very black cats, and was known in the neighborhood as "the old witch." Between my father's property and her's was a high stone wall, and about two feet beyond loomed the black end wall of the witchs' house covered from side to side by an immense grape vine, full of ripe, luscious grapes. These grapes were a great temptation to myself and two companions of about my own age, who often came to play with me. So one night we concluded to appropriate a few of them to our own use; so, with the assistance of the other boys, I climbed on top of the wall, within easy reach of the great clusters of luscious grapes. I whispered down to my companions to hold their hats, and I reached for a cluster of grapes that appeared in the dim light, and grasped a cobweb. Again and again I clutched what I felt sure was a fine, large bunch of grapes, only to find within my grasp a foul, clinging spider's web, that seemed to twist around my fingers and hang on like snakes, but not a grape could I find. I began to feel the cold chills creeping up my back, and imagined that I could feel the spiders weaving webs around my arms and legs. The fact of the matter was, I was getting scared; so I slid down off the wall, and told the boys that there were no grapes there, they had evidently been gathered that afternoon. Later my companions went away, and I went to bed, but couldn't sleep on account of those slimy, clinging cobwebs that seemed to be continually winding themselves around my fingers like so many snakes. The next morning the first thing I did was to go and investigate that grapevine, and to my surprise and horror, there hung the great, ripe, delicious clusters just as conspicuous as they were the day before. I very naturally concluded that the grapes were bewitched, and you may be sure that I left them strictly alone forever after.

TID BITS.

I am not among those who are anticipating such a wonderful political change as many seem to think is at hand. The law of growth is the same everywhere, in politics as in nature. It is gradual to be healthy. Political changes may be startling, and the bound from one condition to another may be prodigious, but it is seldom that the results are permanently good.—The Christna.

Pointing a pistol at any person in fun ought to be a penitentiary offense. And if death occurs from the snapping of a supposed unloaded pistol the snapper should be tried for murder and be hanged by the neck till dead.—Ironclad Age.

If we are ever in doubt what to do, it is a good rule to ask ourselves what we shall wish on the morrow that we had done.—Sir John Lubbock.

The chains of habit are generally too small to be felt till they are too strong to be broken.—Johnson.

All truth is relative. What we know by experience we often don't care about, and what we have gained from others is not truth for us. And it being presumptious to force our own convictions or knowledge of things on others, it is the better way to keep it to ourselves and profit by it all we can.

The Wellspring of Faith.

MRS. J. PARKER.

Behold, by life's wayside, a sparkling fountain
Where wearied and thirsty the traveler may rest,
Its virtues all healing, all trials surmounting,
Leading on thro' green vales to the realms of the blest,

There on the bright shore of that pure crystal river
Our loved ones await us—to enter that sphere,
Which, with music resounding, and praises forever
Fills the blue arch of heaven—in accents so clear.

What rapturous joy, to think of that Eden,
As the sands in time's glass marks our early course run,
We stretch forth our hands, the dear ones receive them,
Swiftly bearing us up to the spirit-world home.

Minneapolis, Minn.

Prof. S. N. Aspinwall writes, that last month favored them with beautiful weather and excellent audiences. The first Sunday in October Moses and Mattie Hull gave two excellent lectures. Also that the meetings of Mrs. Pruden, Miss Judson and their own were remarkably successful.

Rev. G. L. Morrill of this city recently preached a sermon on isms, and in it touched ungently on Spiritualism, as follows:

"No ghosts need come from the grave to tell us that so-called 'Spiritualism' has no foundation in reason, revelation or common morals; rather is its origin heathen, its end hell, and many of its devotees fitly called 'devil worshippers.' What results in sensuality in the home, disorder in society, treason to the State and destruction to religion plus damnation to the soul is vetoed by God. Ventriloquism, conscious and unconscious muscular action, pulleys and springs are the open secret of all the manifestations when the wish is not the father of the thought of those who believe their loved ones descend from heaven to earth. This is false and fiendish, and no more to be classed with a spiritual Christianity than Satan with Christ. A creed which denies Satan and sin, Scripture and Savior, is not born of the Messiah spirit, but of Mephistopheles or Macbeth's witches."

This being published in the tribune of the 20th, I replied as follows in the next issue:

Dear Sir—I read in the Tribune of Monday morning, a tirade against Spiritualism and Spiritualists, as reported from your sermon of Sunday the 19th, which is a direct insult to the thousands of Spiritualists in this city, and the millions throughout this country, and shows your ignorance of them and their belief no, not belief, but knowledge, of the life beyond the grave. You say it has "no foundation in reason." I would refer you to some of the most profound reasoners and scientists of the present day to refute that charge, viz: Prof. Huxley, Flammarion, Crookes, Zollner, Alfred Wallace, all of world-wide fame, and many others whose names I can give you, who have investigated what is called Modern Spiritualism thoroughly for years, and have satisfied themselves of its truth, and make public statements to that effect, and these gentlemen are supposed to have brains with fully as strong reasoning powers as those of the Rev. G. L. Morrill of the Calvary Baptist Church.

You also speak of its "immorality and sensuality in the home." I challenge a comparison of Spiritualists in regard to morals with any other creed or denomination. In all the suits for divorce in this city for years, I ask you to point out one Spiritualist family, or one Spiritualist who has been the means of such divorce; any who have been arrested for immorality and crime, and who are now or have served terms of imprisonment for such immorality—on the contrary I would refer you to a little book entitled "Crimes of Preachers," which has been compiled and given the names and crimes of some 700 preachers in the West who have or are suffering imprisonment for such crimes committed. You also say "treason to the State and destruction to religion" is their belief, which I denounce as untrue. There are none more true to the State and nation than the Spiritualists and, as regards religion, they are trying to give Christianity the knowledge that there is no death. What seems so is transition, as the change called death is only the resurrection of the spiritual from the physical body, as the Bible speaks of Christ and many others returning to earth after passing through the change called death. Christ was a Spiritualist and taught Spiritualism and claimed that no one could read the Bible and its teachings understandingly until they become Spiritualists. It certainly teaches charity for the belief of others, and that seems to be one of the commands of Christ which you have overlooked or entirely ignore.

Three years ago I challenged you to debate publicly the subject of "Spiritualism versus Christianity," as proven by the Bible. I have heard nothing from you since, either publicly or privately, in regard to Spiritualism until this outbreak of falsehood and misstatement appeared in print. That challenge holds good to day. ° ° ° ° ° ° ° ° ° I will be glad to meet you at any time and arrange preliminaries for such debate, and I also hope that you will take time to investigate Spiritualism and spirituality, and thereby become better acquainted with us and our religion, so that in your remarks hereafter you will not display the lamentable ignorance you have in your remarks of Sunday. I am,

S. N. ASPINWALL.

I have heard nothing from him since. I do not believe in being falsely accused and abused, but let every Spiritualist dare to assert their rights and uphold their cause of progress and humanity. By doing so they and their cause will be respected by both friend and foe.

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TESTIMONIALS.

CHICAGO, ILL., July 24 '90.—I have just read your reproduction of Lacy's Warnings. In reproducing this book you have done the cause of Spiritualism a good service. I regard them as a grand auxiliary in our work. MOSES HULL.

MT. LEBANON, N. Y.—I am wonderfully pleased with the book. CHAS. CARTER.

MT. LEBANON, N. Y.—Sparkling with gems more precious than gold, it is the record of a wonderful work. One of the finger marks of God pointing to what since has taken place, is still occurring and more that is to be. The wonder is heightened when we see it to be more clearly descriptive of events within the last fifty years than of the times when the messages were given. A. G. HOLLISTER.

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Criminal Barbarity.

Charles McCarthy, when fourteen years old, with another boy, stole a pot of baked beans, value, fifteen cents, from a grocer's wagon last year. For this he was arrested and sent to prison for one year. An opportunity to escape presenting itself he ran away and returned home. A lawyer agreed to secure the boy's discharge form the reformatory for $40, which was paid. The superintendent of the reformatory saw him, took him back and put him in a "sweat box" for thirty-six days as a punishment for running away. This treatment reduced him from 137 pounds to a mere skeleton, and robbed him of health. After this he was whipped, kicked, pounded and bruised because he was not able to perform the tasks alotted him. His blood turned to water, and he was sent to the Rhode Island Hospital in Providence. The "sweat-box" is a tight, dark cell, the only furniture being a slop bucket that poisons the dead air, and a pair of dirty blankets. Bread and water are put in three times a day for the prisoners, and the slop bucket is emptied whenever the jailer feels like it. Here, lying on the floor, with his face to the crack under the door, gasping in what little fresh vital atmosphere he could conx to him, this fifteen-year-old boy, for stealing fifteen cents worth of baked beans to appease hunger, was "reformed" to the lasting disgrace of the brutes who administered the law, and to the eternal shame of the supervising authorities, who were indifferent to their duties as God should be to their progress when comes the day when they will be in darkness. This in Rhode Island.—Pomeroy's Advance Thought.

Reported for The Better Way.

AN INTERESTING MEETING.

On Sunday afternoon, Nov. 9th, 1890, there took place at the American Health College Church in Fairmount, Cincinnati, Ohio, a wonderful meeting. It being the religious exercises of the Vitapathic Society, which is held at the close of each session of the American Health College.

After the auditorium was filled to overflowing with anxious men and women the ceremonies commenced with choice music and songs appropriate to the occasion by the choir and congregation, led by Mrs. Dr. Emma Hazen, the queen of music and song. Then Prof. John Bunyan Campbell, M. D., V. D., the founder of the Vitapathic system and its college, who first explained that the Great Spirit is an all-pervading life principle, filling all space and giving life to all things. And that we can take it in by breathing, and especially by the silent breathing prayer by the Vitapathic process, was fully explained by the Professsor when all stood up and breathed the prayer to themselves. Then after some more music and song, the Professor explained the milk instead of wine sacrament, which the Vitapathic members then partook of. Then came the spirit baptism for the new members, and which was followed by the more select ministerial ordination for the select few who were prepared and found worthy to receive this high office.

This is a very interesting ceremony in which the candidate sits on a chair with the ordaining minister standing by his left side, and some fifteen or twenty of the graduated members (who had previously received their diplomas from the college) standing around with joined hands, forming a circle of love and power as the minister places his right hand on the candidate's organ of veneration, on the top of his head, and pronounced the words of ordination that made the brother a minister of life in Vitapathy by authority of law and religion, according to chartered rights of the Vitapathic system. Five brothers and sisters were thus ordained. After which Mrs. Dr. Emma Hazen, V. D., the able professor and assistant teacher in the college, received from the graduating class a magnificent present of a beautiful gold watch and chain, presented in choice language by Prof. Campbell. The lady was taken by surprise, but answered in proper words of gratitude. Prof. and Mrs. Dr. Campbell also received presents from the graduates, and all seemed happy. During the whole meeting a wonderful power was felt by all, and throngs of angels were seen by clairvoyant eyes.

R.

Reported for The Better Way.

Psychic Research,

A large audience greeted the Hon. W. P. Adkinson, of Indianapolis, last Sunday at the Psychic Research Society to listen to his lecture "Does death end all?"

The speaker treated the subject from a scientific standpoint, and held the audience spellbound for some two hours.

He traced life from the mineral to the vegetable and from the vegetable to the animal kingdoms, showing that the life force was universal in its permeation from the granite rocks to the brain of the philosopher: that force was invisible, and while to our senses it operated through matter as its vehicle of machinery, yet its existence was independent of matter. The speaker traced the various grades of life force from the coarser volts of electric currents to the ether or spirit which permeates the granite as readily as the clear air. He also traced the course of upward development in the mineral, vegetable and animal kingdoms from the cell to the culmination in man, the final unfoldment of the animal kingdom, and concluded by demonstrating that the mind of man was composed of the finer force matter developed and refined, and as this force matter was indestructible and does exist and act independent of the coarser earthly matter, and as in the economy of nature there can be no annihilation, then from from a scientific standpoint, the mind or spirit man must and does exist throughout eternity. EVA SAGMASTER.



The Town Clock Building.

The above cut represents the newly completed fine red brick structure, 50x85 feet, on East Platt street, built this season by Dr. A. B. Dobson, our widely celebrated clairvoyant physician. As may be seen, this building erected at large expense, is surmounted by a clock tower, in which a first-class four-dial clock, with its hourly strike furnishes the standard time for the whole city. In the second story of the building a spacious auditorium has been fitted up for public and political meetings, also a very complete council chamber with large chairs four desks for the eight aldermen representing the four wards of the city, a desk for the clerk, and an elevated seat of honor for the mayor. This arrangement gives our local legislative body an imposing appearance, and all these public conveniences this benefactor of our growing city supplies at his own private expense, as headquarters for municipal government. Justices' offices are also in the building, making it the judicial as well as the executive headquarters.

Besides this building Dr. Dobson has two brick blocks and a frame business building on Main street, an elegant residence, besides about twenty new dwellings of his own construction, costing from $2,500 each down to $800. He also has other property sufficient to make him among the wealthiest real estate holders in our city.

He is constantly engaged in some public work. He has provided lamps to light the principal streets, erected fountains for the thirsty, shod all the children of the poor, fitted out a full brass band with silk hats, etc. His practice is immense and his correspondence is ponderous, letters coming at the rate of forty and fifty a day from all parts of the world nearly. He has patients in the Sandwich Isle., Chili, Venzuela, Central America, Old Mexico, Cuba, Jamaica, Canada and all the British provinces, Egypt, Denmark, England, and all States of the Union, and his practice is on the increase. As a Magnetic Clarvoyant he is a marked success and has attained large wealth.

He ranks as one of the most public spirited citizens of the Timber City.—Maquoketa (Iowa) Sentinel.

AH, YES!

To the Editor of The Better Way.

In your issue of October, 25th, a correspondent from Georgia says, there are many Spiritualists in that state, many of whom do not dare to allow their belief to be known for fear of losing caste or custom. Now, in my opinion, that is a wrong way to do. A cringing before the prejudiced mind is reprehensible. Better stand firm for what we believe to be right, acting in just deference to the opinions of others. In this way we will obtain the respect of all worthy people and be preaching the gospel of liberty and truth in a way more powerful than a single tongue can tell.

In this country, in the early days of Modern Spiritualism, I stood comparatively alone in the beliefs of the communion of spirits. I spoke my opinions freely on any proper occasion, acting at the same time with due respect for the opinions of others. I was never boycotted in the least that I ever heard of, and while my posters for camp meeting purposes announced my name as president of a spiritual society, I was elected to offices again and again by the voice of the people. But had I acted as though I was ashamed of my belief, perhaps others would have been ashamed of me.

It is every citizen's duty in this country to assert his rights and dare to maintain them. In this way, and in this alone, can we hope to maintain for ourselves, and secure for our posterity that perfect liberty our forefathers fought for and won. WM. PHILLIPS.

As a shallow well readily shows its contents, so a shallow man is easily probed to the full contents of his innate knowledge. But as a deep well hides its waters, so a profound thinker keeps his knowledge hidden from superficial view or investigation.

PUNGENT PARAGRAPHS.

Sweet Xmas time is on the wing,
The days grow short and cool.
The small boy with the level head
Turns up at Sunday school.

He does not care about the past,
But thinks of things more pleasant;
In fact, his mind is fixed upon
The future and the present.
—N. Y. Herald.

***

It is good policy to tell the truth, because if you don't you can't expect to be believed when you tell a lie.—Burlington Free Press.

***

A man in Cairo, Ill., had an invention which brought him about 800 per cent. a year, but he longed for more, and put $90,000 in a gold mine, and was dead cleaned out in eighty days. Had he made 900 per cent. profit out of the mine he would have been looking for something better.

***

A French woman has become the mother of five children at a birth.

***

The Rev. Myron W. Reed, of Denver, is always awake to a realization of the comical in incidental life. He tells a story of a man who, while traveling in a parlor car between Omaha and Denver, fell asleep and snored with such intense volume that everyone in the coach was seriously annoyed. Presently an old gentleman approached the sleeper, and, shaking him, brought him out of his slumber with a start.

"What's the matter?" he exclaimed.

"Why, your snoring is annoying every one in the car," replied the old gentleman, kindly.

"How do you know I'm snoring?" queried the source of nuisance.

"Why, we can't help but hear it."

"Well, don't believe all you hear," replied the stranger, and went to sleep again.

***

A lady of rare beauty said upon a certain occasion that the only real, disinterested compliment she ever received was from a coal heaver, who asked permission to light his pipe in the gleaming of her eyes.

***

Dead frogs were admitted at the New York customs week before last as "unmanufactured articles," under a tariff of ten per cent. ad valorem.

***

People talk a great deal about genius, but we have noticed that the greatest geniuses are men who do the hardest work, and so we are inclined to think that hard work and genius are very much the same thing under different names.

***

Sinsinnati is alive with sin and sinners just now, being in its fullest bloom of modern civilization.

***

A woman at Lafayette, Ind., wanted to rid an alcohol barrel of the odor. She dropped a live coal into the bun, and she won't be in walking order before January 1. Nine-tenths of the barrel hit her at once, and the remainder smashed in the windows.

***

Ma, was Jesus a Republican?
Why, what possesses you to ask that?
Well, our Sunday school teacher said he only kept company with Republicans and tinners.

***

The oldest laborers' union known to us, and still extant as a theoretical one, is the Masonic order.

***

Most humorous writers are of a serious turn of mind in private life, while the reader of such items is generally the funny man and knows best how to reproduce them for the entertainment of others.

***

The recent admission of the pope that papacy had fallen upon perilous times, and is destined to be swept away, is the most remarkable confession that has ever fallen from the lips of Leo XIII. Its importance rests upon its truth and the fact that it is the fulfillment of prophecy.

***

If learning has its center in the brain,
Tell me, why is it, in the teacher's art,
That when greater progress they would gain,
Apply incentives to some other part?

To teach the young ideas how to shoot,
The school marms ply their trade with lash and goading;
'Twould seem as if each terrible old maid
Believes the shooters to be all breach-loading.

***

The German fleet is already so important that it stands at 130 vessels in a French estimate of effective naval forces, which gives only 161 to France. Italy comes before it with 152 vessels, Russia before Italy with 185, and England before all of them, with 383.

***

Canon Farrar and the publishers of the "Life of Christ" are disputing over the fairness of the compensation given the author, each accusing the other of dishonesty. It is probably a mooted question as to whom may be charged with the greatest dishonesty—the man who writes up the myth or the one who publishes it.

***

Editors are the greatest of hypocrites—by force of circumstances—being compelled to sing the praises of people beyond their deserts, and often of undeserving ones.

***

Are you a fortune teller?
Yes.
Can you tell me if I'll ever get a fortune?
I can prophecy you one, but I'll not promise that you'll get it.

***

Stanley wants to go to Africa, but his wife objects. They should make a compromise and go to South Carolina, as that state is both English and African in composition.

***

RUBINSTEIN'S WILLING SPIRIT.

When Rubinstein was last giving piano-forte recitals at St. James' Hall he was one day accosted in a passage of the building by a lady, who explained that she was too poor to buy a ticket for the performance. She therefore begged the great man to give her one.

"Madame," said Rubinstein, "the fact is that to-night I have but one seat at my disposal, but if you do not mind occupying it, it is entirely at your disposal.

"I am very much obliged. May I ask where it is?" inquired the delighted applicant.

"At the piano," said the master, with his best bow. The lady was not present that night. —London Tid-Bits.

This may be regarded as a flourish of wit from a genius, but still greatness might have been added had he handed her a quarter with which to purchase a seat, so she could be present instead of absent "that night."

***

A PASTE THAT WILL STICK ANYTHING.

A paste that will stick anything is said by Professor Winchell to be made as follows: Take two ounces of clear gum arabic, one and a half ounces of fine starch, and half an ounce of white sugar. Dissolve the gum arabic in as much water as the laundress would use for the quantity of starch indicated. Mix the starch and sugar with the mucilage. Then cook the mixture in a vessel suspended in boiling water until the starch becomes clear. The cement should be as thick as tar, and kept so. It can be kept from spoiling by the addition of camphor or a little oil of cloves.—Scientific American.

***

ON THE OPENING NIGHT.

Manager—Now, before you fellows go in and take your seats, you want to remember that I've been having hard luck lately, and if the papers don't say something about "deafening applause," you don't get a cent. See?—Puck.

MOVEMENTS OF MEDIUMS.

Dr. F. H. Roscoe has returned to Providence, R. I.

Amy F. Temple may be addressed at 821 Geary St., San Francisco, Cal.

J. W. Kenyon and wife are booked for November at Bedford, Mass.

Mrs. Lois Waisbroker's address for the winter will be St. Elmo, Tenn.

Dr. F. L. H. Willis may be addressed 46 Ave. B, Vick Park, Rochester, N. Y.

Dr. J. M. Temple may be addressed at 821 Geary stret, San Francisco, Cal.

P. L. A. O. Keeler may be addressed at 1316 I street, N. W., Washington, D. C.

Address W. J. Colville, Gedney House, Broadway and Fortieth street, New York.

Address Dr. A. W. S. Rothermel at Ida Grove, Ia., Lock Box 8, until further notice.

J. Madison Allen of 400 West Hunter street, Atlanta, Ga., is speaking in Springfield, Mo.

Mrs. A. H. Luther's address for November will be 13 Kirkpatrick street, Pittsburgh, Pa.

Dr. and Mrs. Nickless will remain in Summerland a short while after the camp meeting.

Mrs. Abbie Burnham may be addressed for engagements at 530 Tremont St., Boston, Mass.

Miss Jennie Leys will speak for the Portland, Me., Society the last two Sundays in November.

Miss Cora B. Denny, musical medium, may be addressed 190 N. Division street, Grand Rapids, Mich.

G. W. Kates and wife may be addressed until further notice at 2234 Frankford Ave., Philadelphia, Pa.

Charles Dawbarn speaks for the First Spiritual Society of San Diego, Cal., till the middle of November.

Miss Jennie Rhind will answer calls to lecture and give platform tests at 31 Common street, Boston, Mass.

Mrs. Mary O. Barnitz, will accept engagements to lecture. Address: 90 Laurel street, Cincinnati, O.

Miss Jennie M. Hagan speaks during November in Washington, D. C. Address, South Framingham, Mass.

Dr. W. L. Jack, trance medium and magnetic physician, can be addressed at 16 Beacon street, Haverhill, Mass.

Hon. Sidney Dean will speak in Worcester, the Sundays of November; in Springfield during December.

A. J. Van Duzee and his estimable wife are serving the Spiritual Society of Dayton, O., for the month of November.

Mrs. H. S. Lake speaks in Washington, D. C., during December. A. E. Tisdale fills her place at the Temple in Boston during that time.

Edgar W. Emerson will lecture and give tests the Sundays of Nov. for the Union Society of Cincinnati Address him at 468 Baymiller street.

Mrs Carrie Twing is laboring in Newburyport this month; in December she goes to Haverhill and Brockton, and in January to Pittsburg, Pa.

Bishop A. Beals may be addressed at 31 Monroe Ave., Detroit, Mich., during November, Will speak at Indianapolis, Ind., during December.

A good speaker or test medium, and materializing medium can have engagements by addressing C. M. Newton, P. O. Box 118, Oklahoma City, Indian Ter.

Mrs. Maggie Stewart, platform test and clairvoyant medium, 264 East Main St., Piqua, Ohio, can be engaged for the winter months by societies in need of first-class talent. Address as above.

J. Clegg Wright is engaged as follows: November in St. Louis, Mo.; December in Indianapolis; Ind.; January in East Saginaw, Mich.; February in Grand Rapids Mich.; New York City and Cincinnati the rest of the season till July 1, 1891.

Mrs. Myra F. Paine, well known to our readers through her able correspondence and contributions to THE BETTER WAY, desires engagements for lecturing. Societies in want of an intelligent speaker will do well by addressing her at Painesville, O.

W. A. Mansfield, the independent slate writing medium, has located in Boston for the winter. He resumed his course of study in that city; also his spiritual work. He receives the public from 2 to 5 p. m. each day, at Hotel Albemarle, 282 Columbus Ave.

Mrs. E. Cutler, of Philadelphia, Pa., is at present engaged in Newark, N. J; would like engagements with societies needing a test medium and psychometric reader. In the readings spirit descriptions and names are given. Will come on terms to suit the societies. Address: 97 Washington street, Newark, N. J.

Helen Stuart-Richings week-night engagements in Indiana are as follows: Central Indiana Hospital for the Insane November 8th an elocutionary entertainment and lectures in Muncie 11th and 12th, Chesterfield 13th and 14th, Yorktown 17th and 18th, Hartford 19th, Winchester 20th and 21st, Anderson 26th and 27th. Mrs. Richings speaks in Cincinnati the Sundays of December, and will arrange for week-night entertainments and lectures at convenient points. Address: The Rosevelt, Indianapolis, Ind.

B. F. Poole, Clinton, Ia.—Dear Sir: After giving the Spectacles and Magnetized Compound you sent me last July a thorough trial, I found them just what I needed to rest my eyes. The Magnetized compound did so much for me that my eyes are in good shape now. I call them entirely cured, and your Melted Pebble Spectacles are perfection. May the good angels help you is the wish of your spiritualistic friend. MRS. A. M. CHAPIN, Norwich, N. Y.

Advice to Mothers.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays pain, cures wind colic, and is the best remedy for diarrhœa. 25 cents a bottle.

Knights of the Orient.

This Order is founded on the principle of the "brotherhood of man," and provides sick, accident and burial benefits.

This Order is well established and on a liberal plane, with beautiful ceremonies of initiation, and is perhaps the only benefit society of which the Supreme and Grand Officers are uniformly Spiritualists. Both men and women are admitted to membership.

The Order desires to secure the services of one or two intelligent men or women in each city and town to solicit and secure a list of fifteen or more persons, for charter members for a local council. Such organizers will be well paid for their services.

You can send a postal card to Dr. S. S. Baldwin, 145 West Fifth street, Cincinnati, O., and he will send you all needed blanks and full instructions. The time required to get up a local council need not interfere with your other business. The membership of local councils, of course, need not be confined to Spiritualists alone.

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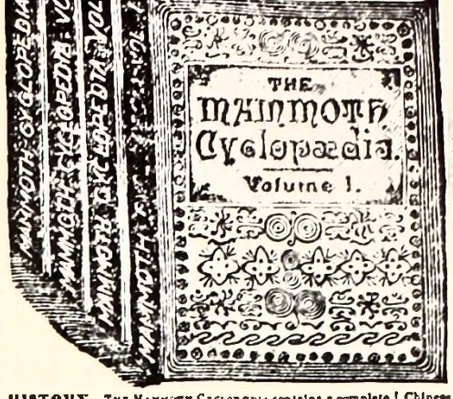
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BIOGRAPHY. This great work contains the Lives of all the Presidents of the United States, from Washington to Harrison, with portraits and other illustrations, also lives and portraits of Napoleon Bonaparte, Shakespeare, Byron, William Penn, Benjamin Franklin, Henry Clay, Daniel Webster, and famous statesmen, authors, poets, generals, clergymen, etc., down to the present day.

AGRICULTURE. Valuable hints and useful suggestions to Farmers, treating of field crops, gates and fences, fertilizers, farm implements; livestock raising, including the treatment of diseases of domestic animals; poultry keeping, and how made successful and profitable; bee keeping, dairy farming, etc. The treatment of these subjects is complete and exhaustive, and renders the work of great practical use to farmers and stockmen.

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ARCHITECTURE. Designs and plans for houses, cottages, barns and other outbuildings, with valuable suggestions to those intending to build.

HOUSEHOLD. This work contains tried and tested receipts for almost every imaginable dish for breakfast dinner and tea; this department alone being worth more than three times the cost of the books sold; almost innumerable hints, helps and suggestions to housekeepers; designs and suggestions for making many beautiful things for the adornment of home, in needlework, embroidery, etc.; hints on furniture, telling how to be successful with all the various plants; toilet hints, telling how to preserve and beautify the complexion, hands, teeth, hair, etc., etc.

MEDICAL. Many dollars in doctors' bills will be saved annually to every possessor of this book through the valuable information herein contained. It tells how to cure, by simple yet reliable home remedies, available in every household, every disease and ailment that is curable, this department forming a complete medical book, the value of which in any home can hardly be computed in dollars and cents.

INVENTION AND DISCOVERY. Remarkably interesting descriptions of great inventions, including the Steam Engine the Telegraph, the Printing Press, the Electric Light, the Sewing Machine, the Telephone, the Type Writer, the Type Setting Machine, the Cotton Gin, etc.

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MANUFACTURES. In this great work is also described and illustrated the arts and processes of printing, stereotyping, wood engraving, lithography, photography, painting, piano making, watch making, paper making, the manufacture of silk, iron, steel, glass china, pottery, soap, leather, starch, wall paper, turpentine, postal cards, postage stamps, envelopes pens, pencils, needles, and down to the smallest things, all of which will be found peculiarly interesting and instructive.

FOREIGN PRODUCTS. Interesting descriptions, illustrated, of the culture and preparation for market of tea, coffee, chocolate, cotton, flax, hemp, sugar, rice, nutmegs, cloves, ginger, cinnamon, allspice, pepper, cocoanuts, mace, pimento, anise, prunes, dates, raisins, figs, olives, India-rubber, gutta percha, cork, camphor, castor oil, tapioca, etc., etc.

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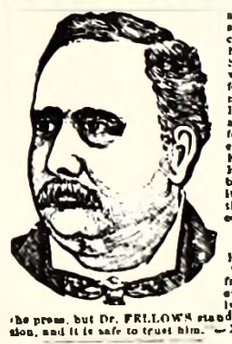
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